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"All-The-Year-Round" Activities for Young People

By Muriel White

A Balanced Program

Plans for Social Activities, Service Activities and Special Days

Third Edition, Revised

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Preface

THE material in this book has been compiled at the request of a number of "teen-age" workers, and is based on the outline for a year's "Expressional Programs for Young People" as arranged by Cynthia Pearl Maus, National Secondary Division Superintendent of the Department of Religious Education of the United Christian Missionary Society. Though arranged to suit this specific outline, the book will be useful to any group of young people who want ideas for activities.

Miss Maus says, "There is a growing enthusiasm among the young people of the Intermediate, Senior, and Young People's Departments of the church for well-balanced expressional programs planned for the entire year. The following seasonal suggestions are given to leaders and groups of young people to assist them in planning programs that will provide expression along physical, intellectual, social and service lines."

In working out the detailed activities suggested in the seasonal outline which appears under the Table of Contents, the author gratefully acknowledges her indebtedness to the following books and leaflets:

BOOKS*

Youth and the Church.—Maus.
Missionary Education in Home and School.—Diffendorfer.
Games for the Home, School and Gymnasium.—Bancroft.
Making Life Count.—Foster.
Making Missions Real.—Stowell.
California Jolly Books (Vol. I and II).
The Inch Library.

LEAFLETS**

Story Telling and the Teens.
Missionary Programs for Young People.
Standard of Required Work for the Intermediate Department.
Suggestive Departmental Activities.
Plays for Young People.
Knowing One's Pupils.
Expressional Programs for Young People.

With an earnest hope that the activities described in this book may be of real service to leaders and groups of young people, these suggestions are sent forth.

*The books referred to above may be secured from the Christian Board of Publication, Beaumont and Pine Sts., St. Louis, Mo.

**Leaflets may be secured from the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo.

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OCTOBER

Membership Survey and Follow-Up Campaign

A SURVEY is an undertaking in which all the young people's groups should co-operate. It may be, and often is planned as an interdenominational undertaking managed by the Older Boys' and Girls' Councils of your city or county.

1. If you cannot secure a *ready-made map* of your city or town, have some of the young folks make one. If you live in the country, the map should show not only the main roads but the by-roads and the location of the tenant houses as well as the farm homes.

2. *Have a meeting* of the lookout, or membership, committees of your groups together with the minister and Sunday school superintendent to decide upon the limits of the community to which your church should minister. A certain country church decided that it should draw members from the territory within a 5 mile radius. A city church decided upon a radius of twelve blocks. Perhaps your territory is the entire town. When you have decided upon the limits of your community, draw a red ink line around your territory on your map. Count the blocks, or squares, or distances and divide among your membership. Those who make the survey should go in pairs. They should go around a block but should not cross the street.

3. *The canvassers* should be instructed by a teacher or leader in the methods of approaching people. They are "selling the church and its activities" to the people of the community.

4. *Provide blank cards* of two colors. On the white cards, for example, should be written the names of all people who are members of or who prefer another denomination. On the pink cards write the names of those who are members of or prefer your own communion. Write the letter "P" in the upper right hand corner of the card when the people prefer, but are not members of, your church.

5. *If no survey has been made* by your church, take the names of all the members of the family and thus render a valuable service to the minister and other departments of the church. If you make a survey for young people only, ask for names of those between the ages of twelve or thirteen and twenty-five. Take the names of roomers and boarders as well as members of the family for the young people's groups will want to enlist these among their new members.

6. *Appoint a definite time for making the survey.* Arrange a get-together meeting at the church before starting out. Someone should give a short talk that will

arouse enthusiasm among those who will make the survey. Help them to see the possibilities of the undertaking. The story, "I Keep Tryst", by Annie Fellows Johnston, may be told. Adopt a slogan. Choose a "peppy" one that will appeal to the sense of humor.

7. *Arrange a definite time for a meeting* when the reports of the afternoon's work will be made. If the survey is taken early in the afternoon, a meeting should be held the same evening. A committee composed of representatives from the social committees of the different groups should arrange a simple cafeteria supper, so that all the teen-age boys and girls may enjoy the fellowship. After supper the canvassers should make their reports. Encourage them to relate any jokes on themselves and the funny things that happened. Laughing together will arouse the *esprit de corps* necessary at the beginning of the year.

8. *Sort the cards,* laying the pink ones in one pile, the white in another. Then go over the pink cards. The leader should read aloud the information on the cards giving the ages of the young people. The secretaries of the different groups should be at a table ready to take down the names of those who rightly belong to them.

9. *The white cards* should be given to the ministers of the other churches in your community or to the Church Federation. The pink cards should be kept on file at your own church for frequent reference.

10. *An invitation* should be sent to each person not already enrolled to come to your meeting the following Sunday. Make the invitation personal. It should be written in ink and signed by the secretary. Choose stationery of good quality. An organization, as well as a correspondent, is judged by its stationery. If you have a name, motto, coat of arms or flower, have one of the artistic members of your group stencil a tiny suggestive design on the stationery. It will make an impression on the one whom you are trying to interest.

11. *Enclose in your letter a card,* stamped and addressed to the secretary, on the reverse side of which is written, "I shall be glad to visit (write the name of your group) next Sunday" with a space for signing the name. This will make it easier for people not especially interested to accept your invitation. You may also enclose a smaller card introducing a member of your group who will call and bring the guest to the meeting.

12. *A list of all prospective members* should be kept by a secretary appointed at the business session the evening the reports are made. As soon as any one of them has joined a group, a red line should be drawn through the name. A friendly rivalry should be aroused between the groups to see which one can get the entire quota first.

A Halloween Social

For the Purpose of Welcoming New Members

THIS party may be given by a small group or by several groups. It is a suitable time for one or two groups to entertain all the members of the department. The proper place to give it is in the basement or recreation room of your church. If held at a home, secure one that has either a basement, or large attic.

Decoration—

Decorate the room with orange and black streamers of crepe paper. Use cut-out witches, owls, black cats, and Jack-o'-lanterns. Seasonal flowers may also be used.

Invitations—

Use ordinary brown wrapping paper with torn edges. Decorate with a black cat or witch in silhouette and write an adaptation of one of the following verses written by Daisy D. Stephenson. Fold the paper, seal with ordinary red sealing wax, and address.

Goblins, ghosts and witches, too
Wait mysteriously for you;
Yowling cats of monstrous size,
Staring spooks with glassy eyes
Signs and sights uncanny, mean
Time to welcome Halloween.

Queerest creatures ever seen
Rule the world on Halloween;
Sights that terrify the bold,
Sounds that make the blood run cold.
Owls and bats and ebon cats;
Howl of hound and squeak of rats.
Goblin, ghost and madcap fairy,
All unite in revels merry;
Come, and taste the witches' brew!
Join the jolly goblin crew.

When the wind goes "Woo" thro' the branches bare,
And the screech owl cries, and the black cats stare;
When the witches ride on their broom stick steeds—
'Tis time for dark, mysterious deeds.
You're summoned by the clan—Beware!
And answer only: "I'll be there."
Two secret taps, the sign, no more—
And ghostly hands will ope the door.

A spooky, witchy, ghosty night,
With wailing wind and dim moonlight;
With brownies, pixies, witches, elves,
And goblins whisp'ring to themselves;
With shapes that flit in ghostly glee,
And spooks that from their shadows flee.
Come be a goblin or a ghost
And join the mad mysterious host.

Refreshments—

Keep your parties from becoming a financial burden by serving simple refreshments. Such things as popcorn, nuts, doughnuts, pumpkin pie, "monkey face jelly tarts," cider, and hot chocolate are appropriate for an October party. Do not serve more than two things.

The party—

The entrance to this party is through the basement. The place should be dark when the guests arrive. A grinning Jack-o'-lantern should reveal a sign pointing to the basement. Outside the door another sign "Silence. Do as you are bidden," is revealed by a Jack-o'-lantern.

A witch stands at the door holding a broomstick for the guests to jump over. When they have jumped the broomstick, the witch adds in a high cracked voice, "Follow the rope." The winding rope leads them all over the basement. At various places in the room they meet obstacles. They stumble over a brick in the path, and perhaps at that very moment a tub is dropped behind the furnace in the next room. A ghost offers to shake hands and extends a glove filled with sawdust and soaked in ice water. There should be heard low moanings and groanings and unexplainable noises. Two pieces of sand paper drawn slowly across each other make a weird noise. Another ghost may silently brush their cheeks with a feather, and a black cat may cross their path.

At the stairs which lead to the assembly room they are instructed by a ghost to dip their fingers in the magic water and make the sign of a black cat on the door post as a pledge that they will not shirk the evening's fun. A weak battery may be inserted in the water so they will receive a shock. Or, instead of writing on the door post you may put a little ink in the water and instruct each to make the sign of the new moon on his forehead. The black crescents will only add to the evening's fun.

When all guests have arrived in the dimly lighted assembly room, they may return to the basement for the rest of the party.

The fate cake.—While the guests are still thrilled by their horrible experiences in the basement, they may stir the fate cake. Mix a cupful of flour, and a cupful of salt with enough water to make a batter. In it should be stirred solemnly a dime, a thimble, a ring, and a button. While the ingredients are measured and put together, the guests should stand in a solemn circle around the table. Each guest, one at a time, stirs the cake. The batter is poured into a pan and put into the oven. When refreshments are served, the cake is cut and the charms are regarded with the usual significance. Each guest takes a piece of cake home to eat before going to bed. Since it is salty, he will dream of getting a drink of water. If it is brought in a

golden cup, he will have wealth; in a silver cup, he will gain fame; in a glass, he will travel widely; in a tin cup, he will work hard for a living.

An ice breaker.—"Hicky-hikey—Hoky-poky" makes it necessary for each player in the circle to learn the full name of the person sitting on his left. The one who is "It" suddenly points his finger at some one in the circle and says "Hicky-hikey—Hoky-poky." If he can say this before the one pointed at can give the full name of his partner, then that person must get up and take his turn at being "It."

*Halloween charms.**—If your party is large, the following charms may be played simultaneously in different parts of the room. At a small party, a few may be chosen and all the guests may try each charm.

1. An apple or apples should be hung from a string in the doorway. The object is to see who can take the biggest bite.

2. Bob for apples in a tub of water. Initials may be previously cut on the apples. They indicate the initial of the surname of the future mate.

3. Melted lead may be poured in saucers or plates of water, the shapes they take denoting the chosen professions.

4. Twenty-five new needles should be set on a plate and water poured over them. Those that cross are enemies. This charm may be tried under the management of a witch.

5. While the guests are wondering what you will do next, let a great paper spider descend from its web made of cords. The one it hits will get a large sum of money.

6. Take apple-seeds and stick one on each eyelid. Name one "Home" and the other "Travel." If the one named "Home" stays longest on the eyelid, he'll stay home all year. If the seed remains longest on the other eyelid, he will travel during the year.

7. Naming the apples and counting the seeds, "One I love," etc., is an interesting pastime during a lull for two girls who are sitting together.

8. Take apple-seeds and place them on the back of the left hand. Clinch the right hand loosely and strike the palm of the left. This will cause most of the seeds to fall. Those remaining represent the letters he will receive during the next month.

9. Place three saucers in a row. One should be filled with salt, which being white stands for silver. Another should be filled with cornmeal, which being yellow, stands for gold. The third is empty and means that the one who chooses it must work hard for a living. Blindfold the players and let them choose.

10. Scoop out a large pumpkin making a Jack-o'-lantern. The mouth should be very large. Put it on a table at the end of the room. The players should stand at

*From *Things Worth Doing* by Beard.

a prescribed distance and take turns in throwing a soft ball through the mouth of the lantern. Every time a player is successful he should be given a grain of popcorn, a nut, or some Halloween favor.

11. Place four or five candles in a row, about ten inches apart, one back of the other. The players stand at a prescribed distance and make three attempts to blow out the candles. Different fortunes may be tried with these: The candles left burning may represent the number of years remaining until the player is married. Each candle may represent one, three or five years according to the age of your players and the number of candles. The candles may be secretly named by the players, in that case he alone knows the answer fate gives him. Wishes may be made with the candles, or they may represent vocations.

12. Trying fortunes with feathers is exciting. Take only fluffy feathers, one for each guest. Paste on each a slip of paper containing such words as "Yes," "No," "If I can," "Doubtful," "Never," "In three years," "At thirty," "Twice." Put them in a box lid which you've previously punched full of holes. Hold the lid high, then say, "These will answer the question, 'Will I marry?' for you. Catch one." Then fan vigorously under the box lid with a palm leaf fan and watch the scramble. Have the prophecies read aloud.

13. Place two old slippers on a sheet of paper laid on top of a bare table. Each person may try his fortune by putting one slipper crosswise on top of the other, both right side up. Then lift the paper and toss the slippers lightly into the air.

If both slippers land upside down and do not touch, the player will be a great traveler.

If both slippers land right side up and do not touch, the player will go on the stage.

When the right slipper is upside down, the future mate will be cross and selfish.

When the left slipper is upside down, the future mate will be unselfish and kind.

When the slippers are right side up and crossed, there will be an early marriage.

When the toes of the slippers point in opposite directions, there will be a difference of opinion between husband and wife.

When the toes of the slippers point in the same direction, husband and wife will be very congenial.

When the soles cross, lying on top of the other, the player will own a gold mine.

Fortunes.—Palmistry will be a popular amusement with your guests. Books of palmistry may be secured at the library or from almost any book store. The reader of palms must pretend to be very serious. She should tell only pleasant things, however, as many young people take the fortunes seriously.

A fortune for each guest may be written with magic ink made from lemon juice. Each prophecy should be written on thin paper with a steel pen. When heated over a candle the writing will appear. These fortunes may be served by a witch from her cauldron. They should be very simple and may be foolish, as,—"You can have all the dates you want this year, (if you buy them at ———— grocery)."

"You will have a terrible case. (It will be a suit case.)"

*Stage Coach a la Halloween.**—The leader gives out the words in italics to the players who are instructed not to tell anyone the word they have received. The same word may be given to three or four players if your party is large. When the story is told (or read) each person makes the noise indicated every time the name given him is mentioned.

The Story

One dark and stormy night in October a stage coach rumbled along a country road. In it a *timid young girl* (sob) bounced up and down on the hard cushions and gazed frightened out into the darkness. Suddenly the coach stopped and into it stepped *an old woman* (high cracked laugh). From under one arm peered a large *black cat* (meouw) and around the other twined a *long black snake* (hiss). "Hoity toity! A *timid young girl* (sob) traveling alone tonight?" she exclaimed with a hideous grin. "Let me tell your fortune my pretty dear." Towards the *timid young girl* (sob) the *old old woman* (high cracked laugh) stretched her long bony arm while the *large black cat* (meouw) arched his back and growled and the *long black snake* (hiss) watched with beady eyes. No, no," cried the *timid young girl* (sob) shrinking into the corner with her pretty hands behind her back. At that moment the door was thrown open violently and in rushed a *tall man* (groan) in a long raincoat. His face was hid by a drooping hat but his voice was low and pleasant. He said, "Allow me," and gently pushed between the *timid young girl* (sob) and the *old old woman* (high cracked laugh). "Allow me," said the *old old woman* (high cracked laugh) and three times pointed her bony finger at the *tall man* (groan). A *dog* (howl) howled from under the seat, the *large black cat* (meouw) growled again, and the *long black snake* (hiss) hissed. On the window sill a *large black raven* (caw) lighted and croaked most dismally and into the coach *flew four black bats* (squeak) and beat their wings in the face of the *timid young girl* (sob) while in each window space peered the grotesque face of a *pumpkin bogie man.* (Boo) Nearer to the *old old woman* (high cracked laugh) bent the *tall man* (groan) fixed on the *old old woman* (high cracked laugh) two startling eyes and pushed back his hat. With a terrified shriek the *old old woman* (high cracked laugh) sprang to the door followed by her *large black cat* (meouw) howling *dog*

*From *California Jolly Book*, Vol. II.

(howl) *long black snake* (hiss) *four black bats* (squeak) and the *black raven* (caw). In the coach the *timid young girl* (sob) had fainted, for the face under the hat of the *tall man* (groan) was the ghastly countenance of a *Halloween Ghost.* (All together.)

It is understood that the words in parenthesis are not to be read but are supplied by the players.

Stories, Ghost and Halloween.—After the refreshments are served, the lights may be turned out and some one who is a good story teller may tell "The Black Cat," from *Prose Tales* by Edgar Allen Poe. "The Boogah Man," by Paul Lawrence Dunbar, recited to music, would be a splendid climax to your party. A ghost story may be told instead of "The Black Cat."

The following stories are appropriate for Halloween:

"The Cobbler and the Elves."—Ewing.
"The Twist Mouth Family."—The *Oak Tree Fairy Book.*
"The Golden Arm."—Twain.
"The Plantation Witch."—Harris.
"The Specter Bridegroom."—Irving.
"Unlucky Days."—Bains *Cossack Fairy Tales.*

NOVEMBER

A Social Service Survey

A YEAR'S program of activities should include service. November is the time for making a survey of your community for types of social service which young people may render. Thanksgiving, Christmas, Valentine and Easter will offer opportunities in quick succession for you to do definite things. This survey should be managed by a commission composed of the service committee of each teen age and young people's group in your church. The following points may be suggestive.

1. *Call a meeting of the commission.*—Ask your minister and superintendent to attend. Each person will be able to suggest an agency in your community that works for community uplift. Consult also the telephone directory, classified list, and note the names and addresses of charity organizations that are functioning for the benefit of the public.

2. *Go over the church roll* with your minister and ask him to indicate the names of shut-ins and those who would appreciate attention from young people. Choose one member of your commission to take down the names and addresses, find out about these people and suggest a number of things which could be done for them during the year. This boy or girl should report at the Harvest Home Social. If your church is large and your list of shut-ins correspondingly so, appoint more than one member to do this work.

3. *Ask your minister,* or Sunday school superintendent, to give you a letter of introduction to the proper representatives of the several charity organizations. It may be necessary to secure appointments with some of them. Your minister, superintendent, or a member of the church board can secure the appointment for you.

Your list of organizations will include some of the following:

The Church Federation, Board of Charities, Red Cross, Provident Association, Sunshine Society, Hospital Boards, Orphans' Homes, Poor Farm, Jail, Missions, Y. M. C. A. and Y. W. C. A.

4. *Divide your commission into pairs.* If there are many organizations to visit, each member of the commission may be assigned an institution with the privilege of choosing a member outside the service committee to accompany him.

5. *Decide on a definite time* for taking the survey, unless appointments are necessary. Besides a letter of introduction, take a notebook and pencil with you and make a tabulated list of the things that you can do. Each interviewer should remember

that he is talking to a busy man or woman. Be direct, state your mission briefly and clearly.

From the Board of Charities, the Sunshine Society and such organizations, you will secure names of needy families. Take the names of those who live nearest you or appeal to you as an "interesting avenue" of service for your class. Get all the information about them, the number in the family, how they live and their special problems. The members of the commission that secure information of this sort should take a scouting trip before the night of the Harvest Home Social and find these homes, and should locate them with red ink on a map of your community.

The hospitals and orphans' homes will need definite things that may be supplied by a class, joke books for convalescents, toys for children, flowers, valentines, articles of clothing, talcum powder.

The mission, poor farm and jail will present peculiar needs that will interest your classes. There will undoubtedly be a call for singers and those who will entertain at services.

Find out all the interesting things you can about the institution you visit. Prepare the data as clearly as possible for presentation at the Harvest Home Social. Friendly rivalry should be aroused among the different groups to see which institution can be presented in the most interesting manner. One person in each group should be chosen for a "barker." Posters, showing pictures of the buildings or a tabulated list illustrated with pictures cut from magazines, may be presented. For example at the top of a sheet of cardboard you could write, "Niedringhaus Mission Needs" toys (pictures cut from magazines) a basket ball, (pictures) books for the library, (pictures) a story teller, (picture of a girl telling stories) girls and boys to lead group games, (pictures of children playing together) pictures for the assembly room, etc. The "barker" may put his poster up in front of his audience and with its aid present the needs in an interesting and vivid way.

A Harvest Home Social

THE occasion or reason of this social is to present the results of the survey, but there will be time enough for one or two games. The first part of your social will be in the hands of the service committee. The social committee should plan the games, refreshments and decorations. The social should be held near Thanksgiving Day.

The invitations—

Use plain correspondence cards, decorate with a tiny pumpkin cut from a paper napkin. Put a crumpled bit of crepe paper from the napkins under the pumpkin to give it an embossed appearance. Adapt one of the following verses written by Daisy D. Stephenson.

The autumn grain is garnered in,
  And workers all may rest,
For come the happy Harvest Home—
  The time we love the best.
When toil is nobly done, 'tis sweet
With fellow laborers to meet.

If a body's truly thankful,
  Then he longs to raise
Heart and voice in glad thanksgiving—
  Sing a song of praise.
To our work our best we've given,
  Now we'll meet with cheer,
In the sunset of the autumn—
  Harvest Home is here.

The room where the first part of the social is held should not be too large. The sight of a small crowd in a large room will dampen the ardor of the most enthusiastic. A feeling of good fellowship and coziness must be striven for because at this meeting you should put through a program of service for the whole year.

The meeting—

The chairman of the service commission should preside at this meeting. Good music is necessary. Have an orchestra if possible. Do not wait until the meeting is called to decide upon the pianist and the names of the songs. The program may be as follows:

1. Selection by orchestra.
2. Song, "True Hearted, Whole Hearted." (A similar stirring song that appeals to young people may be sung instead.)
3. Brief prayer.
4. Presentation of the survey for the service by the chairman. Why we made the survey, what institutions and agencies we visited, where they are (locate on the map), and what

we found out. (At this point the chairman introduces the four-minute men, or the "barkers" who present the needs.)

5. Discussion by those present. (While enthusiasm is keen, each class and department should be encouraged to adopt certain lines of work as their definite service responsibility.)

6. At this time the different groups represented may hold business meetings and decide upon the definite service they can render throughout the year. If you feel that it would be better not to break up the meeting they may be given two weeks to decide.

At such a meeting as this, some boys pledged to support a bed in hospital at the Orphans' Home; a group of girls organized a story telling club to learn to tell stories and direct group games so that they could entertain the old ladies in the Home, convalescents in the hospital and the foreigners at the mission on Saturday afternoons. Some young men provided clothing so that a boy could go to school; the older girls arranged for birthday parties at the Orphans' Home; some girls learned old fashioned melodies to sing to shut-ins, and a group of Junior high school boys and girls adopted six shut-ins and agreed to have a surprise for them each month.

7. Song. "As Goes America So Goes the World," or a similar song.

8. Yells and songs. Each group should be allowed four minutes to give a song or yell. Popular songs often form the basis of clever parodies extolling the merits of the organization. A "Daughters of the King Class" had the following song which may be suggestive.

Tune.—"Peg o' My Heart"

D. O. K. we love you,
No other is above you,
We like your style
All of the while,
You're the class that's got the pep
And you have surely made the "rep."
D. O. K. we love you
No other is above you
You are the class
That suits the lass
D. O. K.

The Ta-wa-sa Class (Friend and Helper—an Indian name) had many songs. This was one of them:

Tune.—"There was a Tavern in Our Town."

In our church there is a class, is a class
That will suit the teen age lass, teen age lass
It's a class that's got the ginger and the pep,
A class that's sure to make a rep, make a rep.

Chorus:—
Come then lassies come and join us
And you'll never want to leave us
For there's a place for every girl that will just satisfy
We love our work and we love our play, we do, we do,
We love our church and teacher too, teacher too,
And that's the reason why we girls make it our rule
To always go to Sunday school, Sunday school.

The following yells may also be adapted:

Rata-tu-thrax, tu trax, tu thrax,
Ster-a-too lix, too lix, too lix,
Kick-a-baw-baw, kick-a-baw-baw,
Rah! rah! rah!

Gold! Blue! Hullabaloo!
Bim-bam-boo, Tim-buck-too,
Wah! wah! hoo-rah.
Rah! rah! rah!

Wha-hoo, wha-hoo,
Rip, zip, bazoo,
I yell, I yell,
Ri-si, ki-yi
For old Gold-Blue.

Kimo Nero,
Delta Tero,
Kimo.
Strim Stram,
Pomadidle,
Rallaboom,
Rig Dug,
Pollymado,
Kimo.

Games—

There will be enough time left to play one or two games. The following are suggestive.

The Harvest Moon.—The players are seated in a circle. The leader stands in the center and with his hands describes a circle in the air as if drawing it on the black board. He repeats, "The moon is big, and round, and red. It has two eyes (describe as if drawing with chalk) a nose (describe by gesture) and a mouth (describe)." One by one he calls for others to come to the center of the circle and go through the same motions. There is a "catch" in the game. The throat must be cleared before saying the words. Repeat this until most of the people catch on to the trick.

Potato pool.—If this game is played, the social committee should request each person to bring a potato as the price of admission. At the close of the party they may be collected and given to a needy family.

At one end of the room about two feet from the wall, arrange a row of six or eight potatoes, ten inches between each. The players take their position at the opposite ends of the room. To each player is given three potatoes. The object is to bowl the three potatoes across the floor and between those at opposite end without disturbing them.

Upset the fruit basket.—Give the players names of fruits. A leader stands in the center of the circle and calls for different fruits to exchange seats. He tries to get one of the chairs. Occasionally he calls, "Upset the fruit basket" which is a signal for everybody to move.

Thanksgiving cakes.—This is a paper and pencil game which may be played at any party.

that he is talking to a busy man or woman. Be direct, state your mission briefly and clearly.

From the Board of Charities, the Sunshine Society and such organizations, you will secure names of needy families. Take the names of those who live nearest you or appeal to you as an "interesting avenue" of service for your class. Get all the information about them, the number in the family, how they live and their special problems. The members of the commission that secure information of this sort should take a scouting trip before the night of the Harvest Home Social and find these homes, and should locate them with red ink on a map of your community.

The hospitals and orphans' homes will need definite things that may be supplied by a class, joke books for convalescents, toys for children, flowers, valentines, articles of clothing, talcum powder.

The mission, poor farm and jail will present peculiar needs that will interest your classes. There will undoubtedly be a call for singers and those who will entertain at services.

Find out all the interesting things you can about the institution you visit. Prepare the data as clearly as possible for presentation at the Harvest Home Social. Friendly rivalry should be aroused among the different groups to see which institution can be presented in the most interesting manner. One person in each group should be chosen for a "barker." Posters, showing pictures of the buildings or a tabulated list illustrated with pictures cut from magazines, may be presented. For example at the top of a sheet of cardboard you could write, "Niedringhaus Mission Needs" toys (pictures cut from magazines) a basket ball, (pictures) books for the library, (pictures) a story teller, (picture of a girl telling stories) girls and boys to lead group games, (pictures of children playing together) pictures for the assembly room, etc. The "barker" may put his poster up in front of his audience and with its aid present the needs in an interesting and vivid way.

A Harvest Home Social

THE occasion or reason of this social is to present the results of the survey, but there will be time enough for one or two games. The first part of your social will be in the hands of the service committee. The social committee should plan the games, refreshments and decorations. The social should be held near Thanksgiving Day.

The invitations—

Use plain correspondence cards, decorate with a tiny pumpkin cut from a paper napkin. Put a crumpled bit of crepe paper from the napkins under the pumpkin to give it an embossed appearance. Adapt one of the following verses written by Daisy D. Stephenson.

The autumn grain is garnered in,
And workers all may rest,
For come the happy Harvest Home—
The time we love the best.
When toil is nobly done, 'tis sweet
With fellow laborers to meet.

If a body's truly thankful,
Then he longs to raise
Heart and voice in glad thanksgiving—
Sing a song of praise.
To our work our best we've given,
Now we'll meet with cheer,
In the sunset of the autumn—
Harvest Home is here.

The room where the first part of the social is held should not be too large. The sight of a small crowd in a large room will dampen the ardor of the most enthusiastic. A feeling of good fellowship and coziness must be striven for because at this meeting you should put through a program of service for the whole year.

The meeting—

The chairman of the service commission should preside at this meeting. Good music is necessary. Have an orchestra if possible. Do not wait until the meeting is called to decide upon the pianist and the names of the songs. The program may be as follows:

1. Selection by orchestra.
2. Song, "True Hearted, Whole Hearted." (A similar stirring song that appeals to young people may be sung instead.)
3. Brief prayer.
4. Presentation of the survey for the service by the chairman. Why we made the survey, what institutions and agencies we visited, where they are (locate on the map), and what

we found out. (At this point the chairman introduces the four-minute men, or the "barkers" who present the needs.)

5. Discussion by those present. (While enthusiasm is keen, each class and department should be encouraged to adopt certain lines of work as their definite service responsibility.)

6. At this time the different groups represented may hold business meetings and decide upon the definite service they can render throughout the year. If you feel that it would be better not to break up the meeting they may be given two weeks to decide.

At such a meeting as this, some boys pledged to support a bed in hospital at the Orphans Home; a group of girls organized a story telling club to learn to tell stories and direct group games so that they could entertain the old ladies in the Home, convalescents in the hospital and the foreigners at the mission on Saturday afternoons. Some young men provided clothing so that a boy could go to school; the older girls arranged for birthday parties at the Orphans' Home; some girls learned old fashioned melodies to sing to shut-ins, and a group of Junior high school boys and girls adopted six shut-ins and agreed to have a surprise for them each month.

7. Song. "As Goes America So Goes the World," or a similar song.

8. Yells and songs. Each group should be allowed four minutes to give a song or yell. Popular songs often form the basis of clever parodies extolling the merits of the organization. A "Daughters of the King Class" had the following song which may be suggestive:

Tune.—"Peg o' My Heart"

D. O. K. we love you,
No other is above you,
We like your style
All of the while,
You're the class that's got the pep
And you have surely made the "rep."
D. O. K. we love you
No other is above you
You are the class
That suits the lass
D. O. K.

The Ta-wa-sa Class (Friend and Helper—an Indian name) had many songs. This was one of them:

Tune.—"There was a Tavern in Our Town."

In our church there is a class, is a class
That will suit the teen age lass, teen age lass
It's a class that's got the ginger and the pep,
A class that's sure to make a rep, make a rep.

Chorus:—
Come then lassies come and join us
And you'll never want to leave us
For there's a place for every girl that will just satisfy
We love our work and we love our play, we do, we do,
We love our church and teacher too, teacher too,
And that's the reason why we girls make it our rule
To always go to Sunday school, Sunday school.

The following yells may also be adapted:

Rata-tu-thrax, tu trax, tu thrax,
Ster-a-too lix, too lix, too lix,
Kick-a-baw-baw, kick-a-baw-baw,
Rah! rah! rah!

Gold! Blue! Hullabaloo!
Bim-bam-boo, Tim-buck-too,
Wah! wah! hoo-rah.
Rah! rah! rah!

Wha-hoo, wha-hoo,
Rip, zip, bazoo,
I yell, I yell,
Ri-si, ki-yi
For old Gold-Blue.

Kimo Nero,
Delta Tero,
Kimo.
Strim Stram,
Pomadidle,
Rallaboom,
Rig Dug,
Pollymado,
Kimo.

Games—

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Potato pool.—If this game is played, the social committee should request each person to bring a potato as the price of admission. At the close of the party they may be collected and given to a needy family.

At one end of the room about two feet from the wall, arrange a row of six or eight potatoes, ten inches between each. The players take their position at the opposite ends of the room. To each player is given three potatoes. The object is to bowl the three potatoes across the floor and between those at opposite end without disturbing them.

Upset the fruit basket.—Give the players names of fruits. A leader stands in the center of the circle and calls for different fruits to exchange seats. He tries to get one of the chairs. Occasionally he calls, "Upset the fruit basket" which is a signal for everybody to move.

Thanksgiving cakes.—This is a paper and pencil game which may be played at any party.

1. What kind of a cake would you bake for a carpenter?
   Plane (plain) cake.
2. What kind of a cake would you bake for a bricklayer?
   Layer cake.
3. What kind of a cake would you bake for a baby?
   Pat-a-cake.
4. What kind of a cake would you bake for a pugilist?
   Pound cake.
5. What kind of a cake would you bake for a sculptor?
   Marble cake.
6. What kind of a cake would you bake for a base ball player?
   Batter cake.
7. What kind of a cake would you bake for an idler?
   Loaf cake.
8. What kind of a cake would you bake for one who borrows too much?
   Sponge cake.
9. What kind of a cake would you bake for a miner?
   Gold cake.
10. What kind of a cake would you bake for one who eats too much?
    Stomach ache.

Carrot carving.—This will be fun, if there is time for only one game. Provide one carrot for each person and collect enough sharp knives for everybody. Prepare slips of paper on which are written the names of objects. Distribute and allow ten minutes for making the objects indicated on the slips of paper. When the ten minutes are up each article should be placed upon the slip of paper which has previously been turned over so the name does not show. Put a number on each slip of paper. While the objects are on exhibit, the players try to guess what each represents and write the names. At the end of ten minutes, the real names should be revealed. Call out the names and let the others tell what they thought the object was.

Refreshments—

Toasted cheese rounds, rye bread spread with butter and grated American cheese and toasted in an oven, may be served with cocoa. A basket of apples may be passed around if you wish simpler refreshments.

Thanksgiving fun pie.—Prepare a joke, or rhyme for each person. These may be clipped from magazines and newspapers and mounted on small cards. Punch a hole in each card and tie a ribbon of string through. Put them in a baking dish. Make a top for the baking dish of brown manilla paper. Mark holes through the paper corresponding to the baking holes in a pie. These should be mere slits. Run the ribbons or strings through these holes. Tie the crust securely around the baking dish, trim off the edges beneath the string. After refreshments, everybody takes a string. "One, two, three" out comes a joke for everybody. The jokes should be read aloud just before going home.

Boys' and Girls' Rally Day for American Missions

THANKSGIVING SUNDAY is set aside in some of our Sunday school calendars as "Offering Day for American Missions." Each year a public program is given as a climax to the presentation of some phase of American Missions through posters, maps, and five minute stories during the opening services of the school. These studies and a suggested program can be secured from the headquarters office of the various communions. In the public program, the teen age boys and girls of the Sunday school should have a definite part.

The pantomime illustrating Hezekiah Butterworth's poem, "The Five Kernels of Corn" given herewith, is appropriate to the Thanksgiving season and to the spirit of this special day for American Missions.

Five Kernels of Corn*

By Martha Race.

A pantomime for young people suggested by Hezekiah Butterworth's poem with the same title, found in *Poems of American History.*

Setting—

A very plain interior, suggestive of a Puritan home. The entrance is in rear, slightly left or right of center; if elsewhere, it must be in plain view of all the audience. A table and seat are necessary, front center. A spinning wheel and other accessories of the period are desirable.

Characters—

Thankful,—Costume, Puritan dress, cap and cape. Carries corn.

Religion,—Costume, plain, soft white draperies.

Education,—Costume, cap and gown; long, full, white skirt. Carries a book.

Power,—Costume, classic; white; yellow filet and girdle. Carries a gavel.

Beauty,—Costume, rose-colored empire gown; pink gauze scarf around shoulders; large bouquet or graceful basket of roses.

World Fellowship,—Costume, soft, old blue draperies; full; graceful. Carries a small globe.

The principals are all girls. There may be a number of others of all ages, seen as they pass the doorway, or at some other point, on their way to the meeting house. A good reader is essential. She may be concealed from view. Reading and action are always unhurried and dignified. Off stage there should be bell, and a number of men and women to read the psalm and sing the doxology. These sounds should seem to come from a distance.

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Reader—

Since eager Pilgrims knelt in thankfulness
On Plymouth's shore, prosperity and want
Had come in turn, each with its silent test.
A season of hopeful patient toil was crowned
By plenteous harvest; forest, field and stream
Had yielded all their wealth to honor these
Who gave their faith without reserve. And then
The Governor, Bradford, had announced a feast.

"Give thanks, ye people, to our God,
Who hath led our steps to this productive land,
And left us free to worship, work and live."
The centuries have felt the great result:
Those three full days of feasting, prayer and praise;
All hearts were light; grim care seemed far behind
To Puritans and watchful, red-skinned guests,
Massasoit with his hundred friendly braves.

But now had come a time of direst want.
Gaunt famine crouched behind New England's hills
And howled amid the sharpening wintry gales.
Scant were the harvest stores, and empty-handed
From the forest came the hunters, until, at last,
The pioneers were faced by cruel fact;
Remained for each a pitiful daily dole
Of five kernels of corn—and only five.

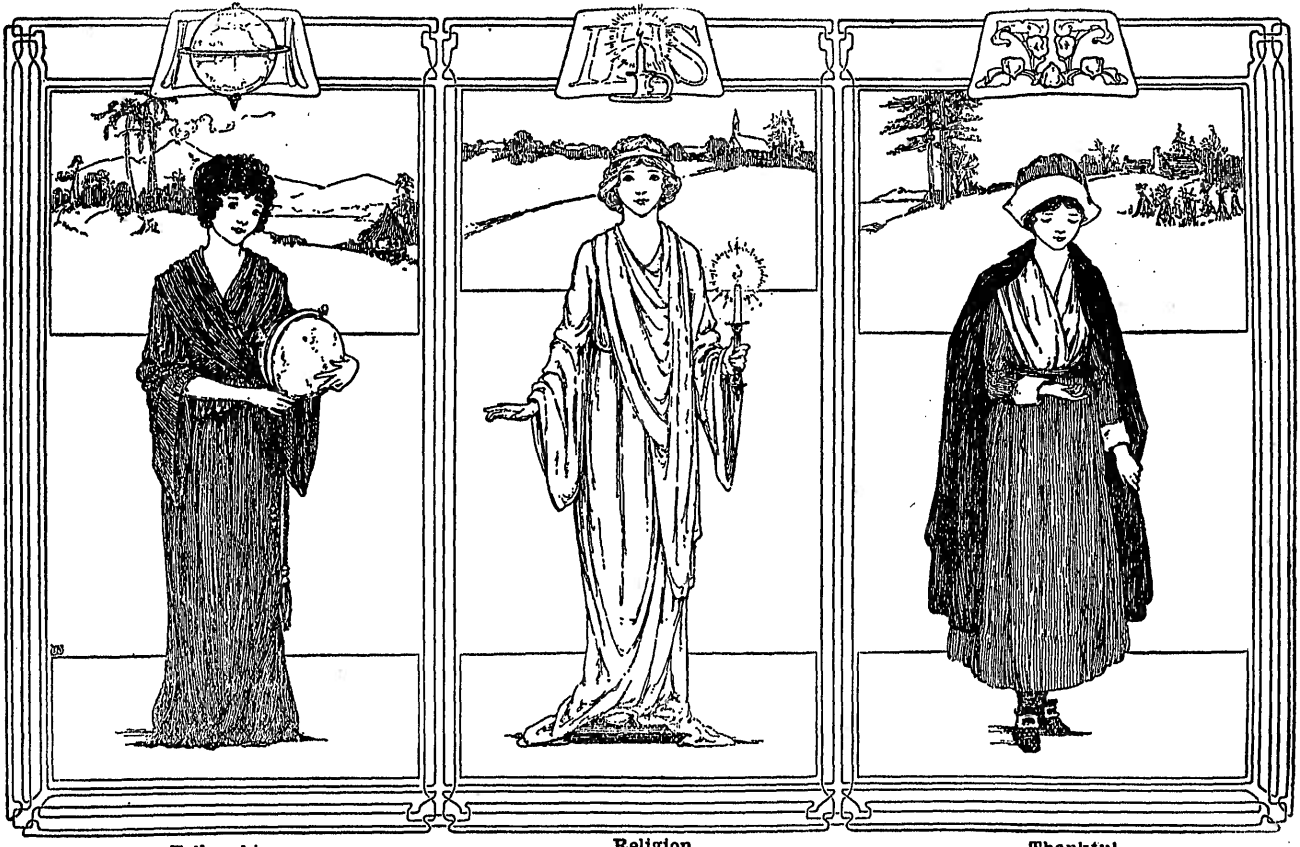
"Is it for this that we give thanks?" Who asked
The discontented query is not known.
And who made answer? History tells us this.
Thus spoke brave Governor Bradford to his band:

"Be thankful for the raven's gift; rejoice
That in our hands the torch of truth is placed,
And that its light shall shine through years to come,
A thousand tapers kindling to its warmth.

"So bring to the feast your five small grains of corn,
Enriched by gratitude, sweetened by faith,
And let all hearts give thanks that this is left."
So when the call from meeting-house belfry rang,
They came, the patient, heroic Pilgrim band,
To kneel again in grateful, reverent mood,
And to receive, in thin white hands, the dole
Of five small grains of corn, parched and brown.

(Bell sounds. Figures are seen disappearing in direction of bell.)

One among the group of worshipers—
A maiden fair—the name of Thankful bore,
But her rebellious heart belied her name.



Fellowship

Religion

Thankful

Education Power Beauty

She left the meeting-house to be alone
And brood upon this new privation brought
Into her meager life. From her own door
She heard the psalm of praise devoutly read
By those who bowed submissive at the Throne.
Within her home, so simple, cleanly bare,
She paused, and let rebellion have full sway.
"Oh, why should I the name of Thankful own?
That feeling is a stranger to my heart
Since our Devonshire home was left.
There abundant harvests give excuse to all
For merry-making; there my village friends
Unite in joyous games upon the green.
Were I there, I know I should not be
Thankful in name alone; but here my heart is filled
With homesick longing as I toil.
Each day is filled with pain, each night with fear
Of those who lurk within the forests grim,
Whose seeming friendship masks a savage foe.
And now commanded to give thanks for this—
Five kernels of savorless, flinty corn!"

(Appears outside door.)

(In doorway listening.)

(Voices heard off-stage repeating the Twenty-third Psalm.)

(Enters door.)

(Tosses corn upon table. Sits, bows head in hand.)

(The Doxology is heard off-stage. As it ends.)

(Enter Religion)

Beside the drooping maid a figure stood,
Calm, beautiful, serene, with light in hand.
"Despondent maid, behold this gleam. It shone
Through all the ages past; it still shall shine
Through ages yet to come: and in its light
Thou and all thy sisters shall rejoice.
Religion brings thee cause for thankfulness—
Religion frees the women of all the world!"

(Thankful takes first grain of corn, and looks intently at it.)

(Places taper on table.)

(Gesture of blessing. Stands right of table. Thankful takes second grain.)

(Enter Education)

Another came within the homely room,
And placed a book before the downcast eyes.
"Behold, this gift is one that soon will come
To all the women of this new, fair land.
And, illumined by Religion's tender light,
Give ample scope for minds as yet untried.
Through Education they shall find a way
To the highest life. Ah, canst thou not rejoice?"

(Opens book.)

(Enter Power)

Within the light Religion had bestowed,
Beside the volume Education gave,
There stood the form of one who proudly showed
A symbol of the share in public weal
Awarded womanhood in years to come.

(Stands next Religion, a little back of Thankful. Thankful takes third grain.)

"I am Power, and through thee, fair maid,

(Presents gavel; Thankful places it across the open book. Stands next Education, making large semi-circle back of Thankful. Thankful takes fourth grain.)

(Enter Beauty.)

One came and gently touched the dreaming maid,
Who started to behold the vision fair.
"I am Beauty, and to thee I bring,
A gift to make a woman's heart rejoice.
To Religion's grace, to Education's way,
To Power's gift, I add a winsome touch.
'Tis beauty of life and character I bring,
As well as loveliness of face and form."

(Places flowers at Thankful's feet. Stands next Power. Thankful takes fifth grain.)

(Enter World Fellowship)

"Dear heart, afraid of the untrod thorny way,
If at this moment thou couldst see the whole
Bright greatness of the gift to be received
By womanhood of other nations from
Undaunted souls that shrink not from this path,
Thy heart could not contain its swelling pride.
The mothers, daughters and sisters of thy land
Will stand to own their debt, and not alone."

(Places globe on table. Indicates other gifts by gestures as they are referred to. Girls draw nearer and make semi-circle behind Thankful.)

"For illumined by Religion's gracious light,
Education, Power and Beauty shall be theirs
To pass to sisters more unfortunate
Throughout the earth, in years to come.
Home, school and church shall know their tender sway;
In civic life their wholesome touch be felt;
And when the outside world hath need of them
Response will come, no gracious gifts withheld.

"When cruel War leaps at the nation's throat,
And all the world is made a battlefield,
America's women will answer every call.
When reconstruction's darkest days have come,
And again an untried way leads on before,
The faith bequeathed by pioneers shall stand—
The God who led the Pilgrims still will lead.

(Distinct pause here. Religion takes Thankful's hand; she rises.)

Thankful—rightly named—give thanks to Him!"

(Music of Old Hundred, off-stage. Thankful kneels beside chair.)

Tableau

A pageant entitled *The Melting Pot,* by John D. Zimmerman, is a unique and vivid presentation of the immigrant problem of America. It would be a very appropriate evening program to emphasize the need for American missions. See page 110.

DECEMBER

The Sale of Red Cross Seals

IN recent years there has been a growing tendency for sticking Red Cross seals on Christmas packages. The proceeds from the sale of these seals go to help stamp out the "Great White Plague" in our country. The campaign should be launched not later than the first week in December before people have purchased other kinds of Christmas seals.

1. Your poster committee should make a poster to be put in every department room above the Beginners. There should be one for the vestibule of the church. The posters may be made very attractive by the use of colored pictures clipped from magazine covers, advertisements and calendars. Choose a "catchy" short phrase that will attract attention.

2. Choose four one-minute men (teen-age) to make appeals in each department. Make arrangements previously with the department superintendent so that your appeals will come at the proper time.

3. Consult the church directory and assign a definite number of persons to be solicited by each member of your group. If you have not a printed directory, the church secretary will lend you the roll from which to copy the names.

From the enrollment cards of the Sunday school, copy the names and addresses of those whose families are not members of the church. Assign these to other members of your group.

4. Adopt some such slogan, as "Every member of our church uses Red Cross seals."

5. Before making the canvass each member should buy some seals for his own packages.

6. Close your canvass by the second Sunday in December and have report in the Church bulletin on the number of packages sold and the number of purchasers. An announcement should be made at both the Sunday school and Christian Endeavor sessions.

7. Do not consider your work ended with the canvass. If a Christmas bazaar is given in your community ask for permission to have a Red Cross booth and sell the seals.

A task for Older Boys' and Girls' Councils.—All the young people of the Protestant churches may co-operate in this service. A down town booth may be erected and the different classes or churches made responsible for different days. Or, a block canvass may be made, managed much like the membership survey suggested for October. Use the telephone directory as a basis of work, dividing the names among the classes of the various churches.

A Community Christmas Tree

THE social service survey revealed a number of needy families in your community, or one nearby, and also institutions that would appreciate help in making Christmas a happy season for its inmates. Why not plan a Christmas tree for some of these unfortunate people?

1. You must line up with the policies of the Provident Association or the Board of Charities of your community if you do the most good. They will give you the latest information and give you a list of families or institutions that must be helped. Unless you fit your plans into the policy of the charity organization it may happen that some families will get an abundant supply, while others are entirely neglected.

2. Study your own resources and after you have been advised by this charity board, agree to take charge of a definite number of families. Do not undertake more than you can do well.

3. Secure all the possible information about the families, the number of children, the ages, their peculiar needs.

4. Prepare this data in a clever way and bring it before your Young People's groups. Make posters for the department rooms and the church vestibule. For example paste the picture of a boy eight years old at the top of your poster and write, "If you were a boy eight years old what would you want for Christmas?"

5. The service committee should make a list of the gifts that would be suitable. Include practical things as well as toys and candy for the children. This list should be posted on the bulletin board, or in a prominent place, where it may be consulted by groups hunting for suggestions.

6. Persuade the different groups to take a definite responsibility. One group may supply the toys for the children under nine, another group may furnish the candy.

7. Strive to make it an affair of the entire church. Get the other departments of the church to help you. The Primary and Junior boys and girls will be interested in helping. Adults in your church will make donations.

8. A committee should secure appointments and letters of introduction to the heads of departments in the stores and get from them donations, or reduction in prices.

9. If the people are very needy, provide a basket of food or a Christmas dinner for each family.

10. Place the Christmas tree on the lawn, or in the recreation room of your church. Set a definite time for trimming it. Make a party of the occasion by letting the members as they come, choose a crepe paper bow from among the many colored bows in your basket. Tables are placed in different sections of the room, decorated with larger bows in colors corresponding to the smaller ones chosen by the guests. At one table nuts may be gilded; at another chains may be made from paper of various colors; popcorn and cranberries may be strung at other tables; bags or stockings of tarlatan or mosquito netting may be filled with nuts and candy; gold and silver stars may be made by those at another table. When the trimmings are made the entire group may co-operate in decorating the tree.

The gifts should be wrapped and hung on the tree.

Christmas stories may be told and songs may be sung.

11. If the Christmas tree is for children only, they should be invited to come to the church on a definite afternoon for a Christmas party. Suitable games should be played, stories told, and a Santa Claus may distribute the gifts. If necessary, a hot supper may be served.

12. If the gifts are to go to different families, the tree may be dismantled after your church party and the gifts distributed on Christmas Eve by the committee from the various groups.

13. The tree itself may be sent to an institution, or to one of the families; or it may be trimmed in silver stars, white paper chain and bits of cotton and used in the church as a part of the "White Christmas" decorations. After Christmas it may be left on the church lawn, near the Beginners and Primary Departments, and decorated with baskets of crumbs, a piece of suet, and mosquito netting bags filled with cracked nuts. Then it becomes a Christmas tree for the birds.

14. In addition to the Christmas party at the church, the young people might visit the institutions and trim the Christmas trees for them. Gifts also might be taken and the program of music and story given.

White Gift Christmas Programs

NEW programs for the observance of the "White Gift Christmas" based on the ancient legend inspiring gifts of Self, Service, and Substance, are issued each year by the publishing houses. Send to the publishers of this book for programs. A pageant entitled, *The Message of the Christ Child,* by Marian Manley showing what the message of Jesus' birth can do for China is a very appropriate service.

Simple programs are more successful than the elaborate ones. Music combined with the reading of Scripture verses and biblical tableaux presented in a reverential spirit touch the heart strings of your audience. The following classics may be played softly on the organ or violin during the tableaux and Scripture reading.

"Night Divine (Noel)."—Adolph Adeen.
"Ring the Bells."—Handel.
"Silvery Light (Traumerei)."—Schumann.
"Wondrous Gift."—Verdi.
"Bethlehem (Melody in F)."—Rubinstein.
"The Shepherds."—Handel.
"Sweet the Peace."—Elgar.
"The Prince of Peace (Angel's Serenade)."—Braga.
"Herald Song."—Meyerbeer.
"Hark! the Herald Angels Sing."—Mendelssohn.
"Bells of Rejoicing (Rose Maiden)."—Cowen.

The offering may go for the relief of aged ministers, to the support of the orphanage work of the various communions or to the Near East Relief. The most important part of the preparation for the program is the cultivation of the real Christmas spirit among the young people—the spirit that impels one to give Self, Service, Substance. Begin at least two weeks before the program. The leaders must catch the spirit before they can give it to the groups. Secure the book, *White Gifts for the King*, by Phebe Curtiss, and tell the legend to the young people each year. It tells how the White Gift idea originated and how it has been worked out by others. Get as many young people as possible to read the book. Other stories may be told in the opening services of the Sunday school, in the Christian Endeavor prayer meetings and at the Triangle and Circle meetings. Suitable stories may be found in *Christmas Stories-Legends,* by Phebe Curtiss. The story "Loving and Giving" from *A Course for Beginners in Religious Education,* by Mary Rankin, is very appropriate. Other suitable stories are listed on page 29. Write to the headquarter office of your communion for information about its benevolent associations and how to use the offering collected at this service.

The Spirit of Christmas by Caroline B. Mason, contains many suggestions.

An Open House Social During Christmas Week

FIND out as early as possible the number of young people in your church that are not planning to go home for Christmas. If there are none, request them to give you the names of friends who will be compelled to spend Christmas day away from home. The service committee should send a Christmas greeting to these people and should invite them, in fact almost compel them, to help in the carol singing on Christmas Eve and whatever service you perform for others on that day. Show those who are inclined to mope that the sure cure for blues is to help some one more unfortunate than they.

The invitations—

Use correspondence cards decorated with a Christmas seal. The metallic seals are very pretty decorations as they give the appearance of embossed work. Extend an invitation to each one to bring any friends who may not be able to go home for Christmas.

Planning the party—

Ask these young people to help you with the decorations, which should be suggestive of Christmas, and refreshments. They will be grateful to you for keeping them busy. The following games will make everyone happy.

Games—

The grab-bag.—Ask each guest to bring a gift, preferably a "sell" costing a few cents only. It must be wrapped so that it cannot be recognized by the shape and tied with a very long string. As the guests arrive, have them tie the loose end of the string to some central object in the room where the games are to be played and then hide the gift wherever they choose about the house. Later in the evening, the guests will each select a string and follow it to the end.

Forming words.—On each guest pin a sheet of paper, 6x8 inches on which has been printed a large capital letter of the alphabet. Distribute cards and pencils and let them see how many words they can form by combining the letter they wear with those of the other players. When a group, standing together can spell a word by combining their letters, they may write it down. For example, three players wearing the letters "A" "R" "M" must stand in a group while writing the word "arm." They may also write the word "mar." If they can persuade the letter "F" to join them, all four may write the word "farm." "A" and "R" may persuade "E" to join them and all write the word "are." Such a scramble as there will be. The vowels will find themselves very popular.

Allow ten minutes for this game. Collect the papers. Give a foolish prize to the ones having the highest and the lowest number of words. A stick of candy or a lollipop may be given for both prizes.

Spin the bottle.—This is another game in which any number can play. The one who is "It" stands in the center of the circle and asks a question of the bottle (a milk bottle is best). For example, "Who is the prettiest person in the room?" or, "Who wears the loudest necktie?" Spin the bottle. The one to whom the mouth of the bottle points is the "answer" to the question and that person becomes "It."

Guessing conundrums from objects.—This is a fun provoking game because whenever the one to whom the conundrum is given finds the object revealing the answer, it is pinned on him. The objects are tied with ribbon and hung in different rooms. Slips of paper on which the conundrums are written are distributed. There should be one for each guest. Then they pass from room to room searching for the object. When a player finds the object he should call out, "I have it." The leader should verify the answer and pin the object on the player.

1. What is the most deceiving age? *Sausage.*
2. What is a sure sign of cold weather? *Thermometer.*
3. What is higher and handsomer with the head off? *Cushion.*
4. What is most like a hen stealing? *Cock robin.*
5. Where can one always find happiness? *Dictionary.*
6. What was it that the blind man took at breakfast that restored his sight? *He took a cup and sau-cer (saw-sir).*
7. What is it that is full of holes and yet holds water? *A sponge.*
8. What is the oldest piece of furniture? *Multiplication table.*
9. What did the goat do in the old woman's china shop? *Buttercups.*
10. What confection did they have in the Ark? *Preserved pears (pairs).*
11. What is the difference between a bottle of water and a bottle of soda? *Ten cents.*
12. What class of women give tone to society? *Belles.*

Human nine pins.—Divide the company into two groups. Arrange the boys of each group in a line at the end of the room. The girls on the opposing sides take turns rolling an ordinary baseball towards the feet of the boys. The boys try to sidestep and avoid being hit. If the ball hits one, if he drops his foot or unfolds his arms he is "one pin down" and must leave the line. The game continues until all the pins of one group are down.

Jenkins up.—If your party is small enough that all can get around one long table, you will have fun playing this game. Sides are chosen. The captain of each side sits at the head of the table, the rest of the players seat themselves on opposite sides of the table. A quarter is passed under the table down the line, until the captain of the opposing side shouts, "Jenkins says, Hands up." At that signal all the players put their elbows on the table and keep hands clenched. When he says, "Jenkins says, Hands down," the players slam their hands down on the table, palms downward. The object is to find the hand hiding the quarter. Every hand left on the

table when the quarter is found counts a point against him so the captain should be cautious, ordering each person to lift one hand at a time. The captain only must be obeyed. Rooters may seek to confuse the players by giving orders but obedience to their calls will count against the side thus caught.

Unwinding the gifts.—Ask each guest to untie a string and winding it into a ball, search for the package at the end. When they find it they must come back to the starting point and keep the package hidden till the whistle blows, when they must trade sight-unseen with the person on the left. Blow the whistle again. Each girl should swap packages with a man. At the third signal they should open packages and exhibit their findings.

Finding partners for supper.—Distribute slips of paper to the men containing the opening phrase of familiar songs. To the girls distribute slips containing the closing words of the corresponding phrase. Ask the man who has slip No. 1 to stand and sing the words on his slip. The girl who has the words finishing the sentence should stand and sing the answer. For example, the man who has slip No. 1 may sing, "There's a long, long trail a-winding" and the girl answers, "Into the land of my dreams."

Refreshments—

Oyster soup, crackers and pickles would be appropriate for a cold night or sandwiches, salads or fruit; candy and nuts may be passed around instead; or molasses taffy may be made, pulled and eaten.

Apple scramble.—The following game may be played with apples: The players stand in a circle, holding hands. In the center apples are placed for all but one of the players. While the piano plays, the players march around. When the music stops, they dive towards the center after an apple. Necessarily, one player will be without an apple so he is put out of the ring and given one of the apples for consolation. This leaves one player without an apple for the next round. The game is played like "Going to Jerusalem," continuing until the circle is dissolved.

Stories and carols—

A Christmas story would be an appropriate ending for the party. "The Promise," by Maud Lindsay; "Why the Chimes Rang," by Raymond Alden; "The Story of St. Christopher"; "The Legend of the Christ Child," by Maria Hofer; retold by Elizabeth Harrison in *In Storyland,* "Where Love Is There God Is," by Tolstoi are appropriate. To gather around the piano and sing Christmas carols would be a pleasant way of saying good night.

A Christmas Party In a Box

In small towns where there are no colleges and in rural communities, there may not be any employed people who cannot get home for Christmas. There is hardly a

young people's department but will have some of its former members employed in a nearby city and unable to get home for Christmas. Why not send to each one a Christmas party in a box? It will require very little money, just a little time and thought, but the appreciation of the recipient cannot be measured.

On the very top, inside the "Christmas Party Box," put a friendly letter expressing this thought, "We wish you could attend a real party with us. Since that is impossible, we will attend one in fancy."

Put in the box where they will find it next a snapshot picture of your church and write, "This is the church across the way where the 'fancy' party is held."

Next put in the girl's box a dashing lieutenant made from an orange. Use khaki colored cover paper for the collar, cap and base. Cut two discs out of the paper. One must be larger than the other. It is the base. With two strong pins fasten the

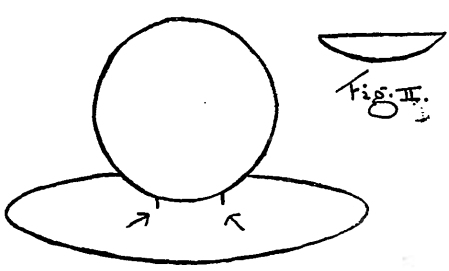


Fig I.
The arrows point to the pins.

Fig III.
Lieutenant Orange.

orange to the cardboard like this (figure 1). With a pen and black ink draw the features. Cut a narrow strip of cover paper and pin around the orange just above the eyes. This is part of the officer's cap. By means of a strong pin fasten the smaller disc to the top of the orange so that it will overlap the strip of cardboard just mentioned. This is the top of the cap. Cut a strip of paper like this (figure 2) and pin beneath the strip of cardboard for the bill of the cap. Stick the pins straight through the orange. Cut another narrow strip of paper for the collar and pin it on. And lo! you have a dapper young officer with the aid of a gold or silver bar made with paint (figure 3).

Wrap Lieutenant Orange in tissue paper and write on a slip pinned to the outside—

"This is the lieutenant so blithe and gay,
Who will escort you all of the way
To the church where the 'fancy' party is held."

If it is a man to whom you send the box, make a daisy girl as follows:

Use a round piece of cardboard for the doll's face, in any size you wish to proportion the doll. Paste a bit of cotton on one side of the cardboard and cover it with brown silk or brown crepe paper. Make features with white ink or chalk or white thread, and paste on brown silk embroidery thread for hair. Make petals of white note paper of white silk stiffened with a bit of glue, and paste the petals all around the edge of the daisy center. Make arms and legs of wire onto the head, and make a dress of white crepe paper. Wrap in tissue paper and write on a slip of paper to put on the outside:

"This is the daisy girl, happy and gay,
Who will go with you all of the way
To the church where the 'fancy' party is held."

Instead of making the daisy girl a lollipop may be dressed in crepe paper.

Next put in some chocolate fudge squares wrapped in tissue paper and on the outside write, "Here is the candy nice and sweet, to give to the girl (or lieutenant) so happy and gay who will go with you all of the way to the church where the 'fancy' party is held."

A little book made from cover paper in which jokes cut from magazines are pasted may be put in, and on the wrapping, "Here are the jokes the guests will repeat when you've eaten the candy so nice and sweet and come with the girl (or lieutenant) so happy and gay, to the church in all love, across the way, where the 'fancy' party is held."

Secure a bolt of paper on which ribbons are wound, (get paper about 2 inches wide) cut into one half yard lengths and ask each member of your group to write a yard. Paste the strips together and roll on the pasteboard pivot on which the paper was originally wound. Wrap the package in tissue paper and write, "Here are the chats with friends so dear, when you've heard the jokes the guests repeat and eaten the candy so nice and sweet and come with the girl (or lieutenant) so happy and gay, to the church we all love across the way where the 'fancy' party is held."

If you wish you may put a gift in the box and write on the wrapping, "Here is a gift from the grab-bag so new, when you've chatted with your friends so dear, and heard the jokes the guests repeat, and eaten the candy so nice and sweet and come with the girl (or lieutenant) so happy and gay to the church we all love across the way, where the 'fancy' party is held."

If it is a girl to whom you send the box, a little book of candy recipes or of sandwiches and salads that she can make in her own room may be included. Splendid recipes can be found in the current magazines. A neat little booklet may be made the recipes pasted in and the pages illustrated by little cut-outs of the principal

ingredients of the recipes. These cut-outs may be snipped from magazine advertisements. On the cover you may write, "Here are the refreshments made for you, when you've seen the gift from the grab-bag so new, and chatted with your friends so dear, and heard the jokes the guests repeat and eaten the candy so nice and sweet, and come with the lieutenant so blithe and gay, to the church we all love, across the way, where the 'fancy' party is held."

To a man you may send cut-out pictures of things to eat and use the same words, changing the word "lieutenant" to "girl" and the word "blithe" to "happy."

It would be lovely, however, if you would include some real "eats" in your box for refreshments. Goodies that "taste just like home." If a choice must be made between a gift from the grab-bag and really-truly refreshments, it should be made in favor of the latter.

At the very bottom of the "Christmas Party Box" should be put a Christmas greeting or a snapshot picture of your class, on which you have written a personal message.

Other Plans For the Open House Social

An "Indoor Track Meet" is always the source of much hilarity and would be a splendid plan for the Open House Social. Write to Miss Cynthia Pearl Maus, 425 De Baliviere Ave., St. Louis, Missouri, for the leaflet, *Suggestive Departmental Activities,* in which this and other party plans are outlined. Price 5 cents.

CHRISTMAS INVITATIONS

By Daisy D. Stephenson

The world is decked in fir and holly,
O, who would not be gay and jolly!
Come join the merry Christmas crew—
Surprises are in store for you.
Sweet music, mirth and best of cheer
Are gifts to all who gather here.

At such a gladsome, merry time
We feel it is the very time
  For fellowship and cheer;
So come and share the Christmas fun,
And win a welcome every one,
  Good times await you here.

The winds may blow and whirl the snow—
  Our hearth fire's glowing bright;
While bells are rung and carols sung,
  We'll greet you with delight.
Come share the firelight's ruddy glow,
And dance beneath the mistletoe.

When friend meets friend there's joy to spare,
Good-will and cheer that all may share;
Where hearts with Christmas gladness glow,
'Neath holly wreath and mistletoe,
Come join the revels and you'll be
As gay as any Christmas tree.

JANUARY

Vocational and Life Work Talks

THE three most important of life's questions must be answered by young people: "What shall I do?" "Whom shall I serve?" With whom shall I mate?" A series of vocational talks given by men and women who are leaders in their various professions will help your members find the vocation for which they are best suited.

This series of talks should be in charge of the service committee of the department. An effort should be made to arrange a program that will appeal to the most indifferent.

How to advertise—

The poster committee should work with the service committee to give the series the best possible advertising. If the young people feel that they will get practical help and not a sermon they will waive other engagements to attend because the question, "What shall I do?" is a very serious one to them.

These programs may be held once a month throughout the year or once a week during the month of January as the committee prefers.

Call a meeting of the committee. The minister and the superintendent of the school may be asked to meet with you.

1. Make a list of the vocations that have the most widespread appeal for young people. Decide upon those which should be presented in this series. It may be possible to have two and sometimes three related vocations presented during a single evening. Now write the names of men and women who might be persuaded to talk to the young people concerning these vocations. They should be people who can speak from actual experience. In choosing between two people ask these questions, "Will they present the subject in an interesting way?" "Will they attract young people?" "Have they a reputation for absolute integrity?" "How do they measure success?" A lawyer, for example, may be a brilliant speaker but if he is the least bit lax in his principles, he should not be asked to speak to young people.

2. Appoint a committee of two to interview those selected and arrange for dates. Call the series, "My Job and Why I Like It." The committee that interviews these people should give their point of view. Make it plain that you are asking for a practical talk and not a preachment. The speaker should show the demand for the vocation; the opportunities for serving man; the preparation necessary; and the steps to success.

Planning the program—

At the first meeting, the department superintendent or some one selected previously may read Luke 14:28, "For which of you, desiring to build a tower doth not first sit down and count the cost whether he have the wherewith to complete it?" He may then give a brief talk on "Counting the Cost," developing it along the line suggested above in the verse.

Good music is necessary to the success of these programs. Organize a quartette from among your membership and persuade them to make their debut at the first meeting. The songs in any collection by J. A. Parks will be popular. Special musical numbers should be given at each meeting. An orchestra will add interest. The following songs are appropriate to the theme of these meetings and may be sung by the audience:

"America, for Spacious Skies,"
"The Son of God Goes Forth to War,"
"He Leadeth Me,"
"Savior, Like a Shepherd Lead Us,"
"I'll Go Where He Wants Me to Go,"
"True Hearted, Whole Hearted,"
"I Will Be True,"
"Just As I Am" (Boys' Hymn).

An appropriate story is an attractive addition to each program, and will provide an opportunity for those who are interested in learning to tell stories to become proficient.

"The Discontented Pig," from *Educating by Story Telling,* by Cather, is the tale of a pig who grew tired working in his garden and started out to find an easy job. How he learned that to succeed at anything requires hard work, is an interest compelling story.

Florence Nightingale, the Angel of Crimea, by Laura E. Richards, is the source for a splendid incident-story if nursing is presented. "Six Hobbies and a Family," by Bert Wilson in *The World Call* for January, 1919, the story of Dr. Macklin, would be an interesting supplement to the appeal for medicine.

"The Dervish of Mocha," from *Educating by Story Telling,* by Cather, tells of the discovery of the coffee berry and teaches perseverance as well. This would be appropriate if a dietitian, a teacher of Household Economics or a county demonstrator of household arts and domestic science speaks to your young people.

"The Desert of Waiting" and "I Keep Tryst" by Annie Fellows Johnston, teach patience and fidelity and have an especial appeal for young people.

"The Duty that Wasn't Paid," a story of Mozart, and "Wilhelmina's Wooden Shoes," the story of Rembrandt, from *Educating by Story Telling* will be appropriate if a musician or artist speaks.

The Promised Land, by Mary Antin will provide thrilling incidents if any form of settlement or social service work is presented.

Incidents from the life of Benjamin Franklin would be interesting if a publisher or editor talks. Lincoln was a lawyer, Washington a surveyor, and a farmer, as well as a soldier.

The series of talks should include, if possible, an appeal from the ministry, the mission field, and the field of religious education.

Annual Birthday Party

A PARTY at which the birthdays of every pupil in the department are celebrated at one time is a splendid success and should be made an annual affair. In order to successfully carry out this social, secure at least two weeks in advance the name and birth month of every person in the department. Then sort the names so that all those born in a given month will be grouped together. The following rhymes written by Daisy D. Stephenson may be suggestive for invitations:

JANUARY

Oh, everybody's having one!
A birthday and a celebration;
It sounds like several kinds of fun,
The jolliest time in all creation.
Your birthday's past? Oh no, just wait!
You'll have another on this date.
Or for the last two lines
It seems so reckless and so queer
To have two *birthdays* in a year.

One little, two little, three little birthdays;
Lots of happy birthdays, all in one;
Won't it be hilarious,
Jolly and gregarious?
Bring along your birthday and share in all the fun.

Appoint in advance a captain for each group. Choose those who are accustomed to entering whole-heartedly into any plan. Have each leader call his group together and work out a surprise stunt that will indicate the month in which the group was born. The group may plan a charade for the department to guess, or they may plan any stunt that will represent their month. Each group should practice at least once.

If you decide to have all the stunts given in the form of a charade, then the captain of each group will announce the number of acts or scenes in the charade and the number of syllables in the word, or words in the phrase they have in mind. Each group should be given five minutes to put on the charade and the other groups three minutes in which to guess. In this case the months should not be called for in calendar order.

You may decide some year, however, to eliminate the guessing and have a calendar stunt at night. In this case the stunts could be longer and should be arranged by the leader in the order he thinks will make the most interesting program. Each month may prepare an advertising poster and hang it in front of the audience before giving his stunt, as in vaudeville.

Many unique and unusual stunts and charades will undoubtedly be presented. The following suggestions may inspire original ideas:

January.—"Janus" (the two-faced god), "The First," "What Happened to Jones' New Year's Resolutions," "A Twelfth Night."

February.—"Washington's Birthday," "A Minuet," dramatization of "Washington's Fortune," found in *Patriotic Plays and Pageants for Young People,* by Constance D'arcy Mackay* "Abe Lincoln, Rail Splitter" or "Lincoln Cabin Scene," from the same book; "St. Valentine," etc.

March.—A grotesque march to music could be given by players who have their clothes on backwards, with false faces on the back of their heads, hats and bonnets over their faces. "The Vernal Equinox," "Inauguration Day." Irish songs could be sung and burlesqued illustrating St. Patrick's Day.

April.—"April Showers," "Easter," "April Fool," "Sleeping and Waking Time," "The Sleeping Beauty," which is the myth giving primitive man's explanation of spring may be illustrated by tableaux.

May.—"May Apple." "May Day," (an old fashioned May Festival could be given, with a May Pole dance) "Mother's Day" (a stunt illustrating "Woman's work is never done" may be given), Tableaux illustrating mother love, or "Mothers of History" or "Mothers of the Bible," etc.

June.—"Commencement Day," "Flag Day." (The following story of the making of the flag as told by a boy was made the basis of a stunt illustrating this.)

A private went to his colonel and said, "Say, Colonel, we ain't got no flag."

"That's so. Gee! ain't it fierce?"

The colonel went to Washington and said, "Say, George, we ain't got no flag."

"That's so. Gee! ain't it fierce?"

Washington went to Betsy Ross and said, "Say, Betsy, we ain't got no flag."

"That's so. Gee! ain't it fierce? You hold the baby and I'll make a flag."

June 24 is midsummer. The poem "Pyramis and Thisbe" from *Midsummer Night's Dream* by Shakespeare, may be read by a reader and acted by other members of the group. This play in which a lantern represents moonlight, and somebody takes the part of a wall, holding up his fingers to make a cranny for the lovers to whisper through, is always the source of much hilarity.

Since June is apple time, an open umbrella with an apple stuck on each point may become an apple tree and form the basis of a stunt.

July.—Tableaux illustrating "The Signing of the Declaration of Independence" may be given, or modern tableaux illustrating "Independence Day," may be presented. The cook striking for higher wages, woman with her ballot, leaving the husband washing dishes and caring for the house, etc. "Safe and Sane Fourth" may also be made the basis of a clever stunt. July 14 is "Bastile Day." A tableaux from French history might be portrayed.

August.—"Vacation." A suit case packing stunt may be exhibited. The group may bring battered suit cases, open them, then read from a letter

"You get it in the morning mail,*
It says, 'Just come tonight
And spend a week or more with us,
The weather is just right,'
The summer sun is shining hot
You decide that you will go,
But all you have's that suit case,
So little room, you know.
Suit case? Huh! That's easy,
Just watch us now and see
A week or two in a suit case
Is as simple as can be."

*Henry Holt Company, Publisher.

While they are reading this some one at the piano should play a syncopated piece in two-four time, and the readers should synchronize the words with the music. Then while the piano still plays they may jig to the music going to the sides of the stage after articles of clothing, return and pack them into the suit cases. They should close the bags and go off stage keeping step with the music.

"Dog-days" could be made the basis of a stunt. "Summer Sweethearts" could be illustrated by tableaux or love songs suggestive of summer could be sung and illustrated in pantomine.

September.—"School Days", "Labor Day." September is also a month of weddings, "golden-rod," etc.

October.—"Discovery Day" could be illustrated by a tableau or pantomime of an incident in Columbus' life, or make the subject burlesque discoveries. "Halloween" ghosts of the past may prowl around and declaim. Historic ghosts may rise from their graves to tell the folks what they think of the world. A "Goblin Dance" may be given. Such a drill may be found in the *Complete Book of Drills* secured from March Brothers, Lebanon, Ohio.

November.—"The Harvest Moon," "A Husking Bee," "Thanksgiving," "The First Thanksgiving," "Armistice Day." A barnyard conversation could be the basis of a clever stunt done in shadow pantomine. A reader may be stationed behind the curtain. Instead of conversing sensibly the animals may repeat portions of the A. B. C.'s in order.

December.—"Christmas," "Peace on Earth," "Christmas Gifts." A Christmas story in a current magazine may be read and acted in pantomime. The scene from *The Bird's Christmas Carol,* by Kate Douglas Wiggin, showing the preparation of the Ruggles' family for the dinner may be presented in full or in pantomime. The poem, "The Night Before Christmas," may be read and shadow pantomimed. The book, *St. Nicholas Book of Plays and Operettas* published by the Century Company, New York City, gives many helpful suggestions for acting ballads and shadow pantomimes.

After the stunts simple refreshments may be served and a mock birthday cake covered with white icing and decorated with crepe paper roses and candles representing each member of the department, may be brought in at the close of the party. All may skip around in a circle singing the familiar birthday greeting, "Happy Birthday to You"—then the company may join hands and sing, "Blest Be the Tie That Binds" as the good-night song.

A Mock Theatre Party

If you have held the annual Birthday Party several times, you may give a Mock Theatre Party and present a *Pageant of the Year.*

Invitations—

The invitations may be made in the form of "blow-bills" advertising the play. The admission fee should be "a friend whose birthday occurs the same month as yours." Insist that all members of the department find and bring one such person.

Arrangements—

The chairs should be arranged as in the theatre with aisles and the seats should be numbered. "Boxes" (pasteboard) may be had for the asking. The ushers may give a program to each couple.

Programs—

These should be hektographed on sheets of paper 8x11. The program should be "printed" in the middle and around the sides and on the back may be advertise-

ments which are "sells" on the members of the department. The advertising and poster committees should work to make these really attractive. The following are examples of such advertisements.

WHY BE FAT?

when my newly discovered remedy is a certain prevention? I will send you, *free of charge,* a booklet describing my method.

In brief, it consists of being serious. Don't laugh—groan. Get away from foolish merriment; get into spheres of higher thought. *Enroll in my correspondence department now.*

SKINNY WILLIS

THE LATEST SCREAM

GIRLS:

Put my picture in your room—
Only a few dozens left.

Beautifully printed in red blush tints and mounted on a date calendar, 19x29 inches.

SENT FREE
to any interested girl
Address
JIM STUART

The Pageant of the Year*

THERE is no change of scene nor break in the continuity of the pageant as the music is continuous from the beginning. It should be played very softly during the speaking parts and more loudly at all other times.

Musical prelude.—"Watchman's Song," Grieg.

(After a few measures two pages enter from back stage leading the way for Father Time who approaches slowly. Near the center of the stage the pages kneel facing each other until Father Time advances to a position between them. Then the pages rise and walk to opposite corners of the stage and stand ready to turn the pages of large poster calenders as each month enters.)

Father Time speaks—

I am Father Time
Doomed by the Fates to forever
Hold this Glass of sand which tells the Minutes

*Planned by Miss Erma R. Bishop.

As they glide noiselessly into silence—
Cruel curse is mine to witness
The relentless changes of circumstance.

(He turns and walks to right of stage. Here stands a gate similar to the gate of a mediaeval castle wall flanked by a simulation of a gray wall. The gate which opens at the center, is fastened with a lock and chain. Time unlocks the gate but does not open it. He then seats himself on his throne on a raised platform at center back of stage. This platform is in form of an equilateral triangle with point towards audience and opposite side away from wall at back stage about one foot. This forms a passage way for the months to pass behind the platform to position for tableau afterwards.)

Father Time speaks—

Lo! here January comes opening the gate
For the children of the year.
Clad in crystal and snow, with manner sedate
She is the first to appear.

(As January swings open the gate and fastens each side the pages turn the poster page to show the word "January" in large red letters on a white field. The pages of the posters are 24x30 securely fastened to a standard which allows each sheet of paper to be folded back over the top. The letters may be arranged in any convenient form upon each page The page lettered "January is exposed as long as the month January speaks and is folded back when February appears. Different colors may be used for different months as—green for April, orange for October, red for December, etc.)

January speaks—

Music—"Watchman's Song," cont'd.

I, January, the open gate of all the year,
Peering into the future discern strange legends.
As a symbol of new hope and new chance come I.
Turning the soiled record of the past
I offer a clean new page for your choice
And bear greetings of happiness to all!
The new year is at hand. Before you, see
The benefits of the fast fleeting Time;
Wisely choose the gifts of the days that pass
As my sister months come on in turn!
Meanwhile the cunning magician here enthroned
Designs and weaves the pattern of Life!

(January passes to left side of stage and stands until February is ready to take that position. She then steps back so as to be directly behind February—They both move back when March comes on, etc. As soon as it is possible to move inconspicuously, each should file around behind the platform and sit in order on the lower step of Father Time's platform. That will give January a position at the right of Father Time, though on a lower level. February will sit just behind January, etc., so that when all the months are arranged the figure will be a triangle with Father Time at the point nearest the audience. On his right should sit the first five months; on his left, the last five in reverse order. July will fill in the space at the rear. This makes a pleasing tableau. At the close the little children may sit on the floor at the feet of the months they attend. This balances the arrangement on the stage.)

Father Time speaks—

Now comes February the shortest of the year.
Wherever she goes there is peace and cheer.

Enter February—

Music. "Melody in F." Rubinstein.

February speaks—

The good saint am I, sacred to all lovers,
I, too, have a place in the cycle of the year.
For were I not here who would be the judge
And arbiter of true lovers' quarrels?
Men and maids through some sad mischance
Oft spend hours of weary separation
Where each on the verge of desperation
Needs some saint to bring consolation.
I am that saint and am much besought,
(More by male lovers than is often thought,)
For maids have a natural inclination
By their own sly maneuvers
To contrive skilful consummation.
But poor blind men tutored by the blind god only
Many times are lost in divers delusions
And to my court finally come.
For such as these have I contrived charms
Dreams, letters, verses, gifts and potent charms
Whose clever use will end the confusion
And the poor maid so harassed and fluttered
Will be won ere scarce a word is uttered.

(Passes to left.)

Father Time speaks—

Now Spring, gentle Spring
Moves across the landscape.
Figures robed in azure tints
Skip and dance upon the greening earth!
The March wind fragrant with the breath of flowers
Dances and swirls and blusters on his course.

Enter March. Music. "Scarf Dance." Chaminade.

(This dance is one interpretive of spring. It may be performed by two girls and the figures of it may be adapted to the floor space.)

Father Time speaks—

April chill with shower and shine
By whose grace the tree and vine
Bursts forth into green, draw nigh!
Absent from thy place too long
Come sing thy gladsome song.

Music. "Message of the Violet." Luders. (From *The Prince of Pilsen.*)

Enter April—

(Two girls perform a very simple dance made of a series of figures in waltz step. After a few minutes one girl comes to the front of stage and sings the verse while the other dances across the stage. Both come to front and sing chorus. Second stanza is sung in same manner and both sing chorus. Both carry baskets of violets from which flowers are thrown during the dance. At close of the last chorus they dance in simple figures executing a parasol drill.)

(Pass to left.)

Father Time speaks—

Heralded by the fairies
Comes the Queen of May.
Bringing the close of Spring!

Music. "Song of Spring." Pearson.

Enter six fairies—

(Who form in two groups of three at each side of stage front. They perform a simple dance in waltz step, during several measures of music and then kneel at corners of stage to await the entrance of the May Queen and attendants. Two smaller girls come to center stage front, one carrying a pillow and the other, a flower crown. The Queen follows with a little girl representing a butterfly as train-bearer. The Queen advances to center stage, kneels upon the pillow which has been placed by one of the attendants. While she kneels, the other attendant places the crown upon her head and then both attendants kneel in homage to the Queen. After holding this position for a few seconds all join hands and rise together. The Queen then turns toward left and slowly retires followed by the train bearer. The attendants stand in position until the train bearer has passed, then they turn and march off together carrying the pillow between them. At a signal from the musician the kneeling fairies rise, dance in two groups for a short time and retire, entirely leaving the stage with the two attendants. Only the train bearer is left with the Queen.)

Music. "Message of the Violet." Luders (or any simple flower song.)

Father Time speaks—

Roses red, red roses
Betoken the full summer season.

Enter June, speaks—

A Rose

Bending beneath this weight of roses
I come to bring the joyous June!
Roses red and roses white
Surround me in thick profusion!
Rich in my possessions, share I
This wealth with lavish hand.
The Spring Beauties so dainty and delicate
Pine and droop before me.
Majestic I stand, the most perfect of the flower creation.

(Passes to left.)

Father Time speaks—

The lengthening days glide by in quiet mood
Unnoticed as they slip away;
Till July stands forth in the glare
Of piercing sun and radiant light.

Music changes to "Red, White and Blue."

Enter Liberty and Uncle Sam followed by a soldier and sailor.

(Liberty and Uncle Sam advance to center front. The soldier and the sailor stand at a position behind them until at the end of Liberty's speech when they advance and stand beneath the joined hands of Liberty and Uncle Sam. These figures should be tall while that of sailor and soldier should be smaller.)

Liberty speaks—

The Spirit of Liberty am I, age-old and known to many peoples.
In answer to my call this nation came into existence
And "Liberty" has been the watch-word ever since.
For the nations now I stand, the embodiment of the political ideal of the world!
In all times are our hands upheld
(Sailor and soldier advance under the joined hands of Liberty and Uncle Sam.)
by these valiant sons,
Who fight for Liberty's cause on land and sea.

(After holding this position until end of the speech the soldier and sailor step back to former positions while Liberty and Uncle Sam move toward left together. Soldier and sailor follow in due order and all form a tableau at left under a spotlight. The tableau is held while the other months sing the last stanza and refrain of the "Red, White and Blue.")

Father Time speaks—

In August the waning summer
Brings sullen heat and sultry air;
No cooling rain, no sparkling dew
But only dazzling shine and glare.

Music. (Any quiet, languid composition).

Enter Sport—(in characteristic manner) *speaks—*

Vacation Time! Oh! so swiftly passing!
Jealously I treasure each moment of good time as it passes—
Outdoors the burning sun gleams early and late
Joyously do I beseech you. Stay!

Enter Tourist—

Why so boisterous and energetic in such heat and threat of storm?

Sport—

Oh! I'm away to the games. Why are you so pale and dejected?

Tourist—

This terrific heat! I'm trying to find a place of comfort where I can spend my vacation in peace. I'm going to the lakes.

Sport—

Oh, a vacation trip! I'm finding mine here. This is glorious. "How good is life the mere living."

Tourist—

It seems to suit you. But I must away.

Sport—

Yes, we must not squander our holiday which is so short. Before we think of it, that tiresome school will begin.

Tourist—

I can almost hear the bell even now. In fact there it is and here are the children.

(They hurry off left as children come in.)

Music (same as preceding).—

(*Enter a tiny girl and a boy followed by Spirit of Education.*)

Education speaks—

September's dawn throughout the land
Finds the children on the way to school.
The Spirit of Education am I
Under whose guiding hand Youth is placed.
Stern duty is mine to perform
Immeasurable power to use
For I must fit the nation's sons and daughters
To lead the enterprise of the world.

(Moves toward left, leading children.)

Father Time speaks—

The glorious autumn of the year
The harvest season profuse
When fields are brown and leaves are sere
And fruits and grains are gathered in.

Music. "October." (Harrow song.)*

Enter October.—Two or more girls sing most appropriate stanzas and choruses of the Harrow song.

Father Time speaks—

"No shade—no shine—no butterflies—no bees—
No fruits—no flowers—no leaves—no birds—November."

Enter Indian Girl.—(Crosses to left center and stands in attitude of prophecy).

Speaks—

Under the spell of a prophetic mood
Inspired by the magic of the time
I foresee the tragedy of my race!
In this wide spreading land
Stretching out into realms unknown
My mighty race holds sway!

*Found in *Abridged Academy Song Book*, by Ginn & Co.

Noted for deeds of valor and free life
We hold royal kingship over plain and forest
And rule supreme beneath the power
Of the great Manitou
But alas! the scene shifts and I behold
A strange white people advancing!

(Enter Puritan girl at right.)

The face of the whole earth seems changed
And things beyond my power to name
Fill up my field of vision—Alas!

(Moves toward left as Puritan girl advances.)

Puritan Girl speaks—

As the primitive race departs, I come.
Those things unnamed by her simple art
My race will letter with nice distinction,
And will become a stalwart nation, famed
For zeal and skill in marvelous endeavor.
Undaunted I stand in reverent assurance
That the race of independent men
Will dictate the laws to the world.
America I see thy future unfolding!

(Passes to left.)

Father Time speaks—

First breath of Winter
Cold and snow
Calm moon and stars
Frozen stream and icy air!

Music. "Holy Night."

(Footlights off. Spot light upon Night as she enters. From off the stage at the back comes the sound of voices singing "Holy Night." The music becomes more distinct as the figure Night advances. She crosses and stands at the left front of stage with light upon her while two shepherds creep in and crouch in shadow at right of stage.

(This should be finished during the singing of one stanza of "Holy Night." Then musician gives chord and voices at back sing one stanza of "Hark! the Herald Angels Sing." During this the light is thrown upon the shepherds who show fear and rise.)

A voice from the rear speaks—

"Fear not! for behold I bring you good tidings of great joy! For on this day, is born in the city of David, a Savior, which is Christ the Lord. And this shall be a sign to you—ye shall find the babe lying in a manger."

Music. "Holy Night," through rest of December representation.

First Shepherd.—Rising—

"It was the Lord's messenger unto men. Christ the Lord is come—Said he not so?"

Second Shepherd—

Ay, and did he not say in the city of David, which is our own Bethlehem yonder? Lo behold the star shining to show the way! Let us go up and see this thing which has come to pass—Let us go up and worship Him.

(As the light is thrown upon the star which night carried, the shepherds move off toward left. When back of stage is reached Night stands at left of platform with shepherds seated at her feet.)

At the close of the singing the lights are turned out except that upon Father Time. He remains standing upon the platform while the months pass in review.

He speaks—

Music. "Watchman's Song." Grieg.

In presenting her gift each month has come before us
And as the final act in the pageant
I present each to you as she passes.

(The months file past the circle of light cast upon Father Time. He stands upon the upper plane of the platform so that he may be seen above the individual or the group of each month. Each person stops for an instant in the light in a characteristic pose and then passes off stage at rear. After the last month is gone the footlights are turned on. Father Time descends, turns to the gate, fastens the lock and walks back to center stage. Pages slowly cross to position on either side of Father Time.)

He speaks—

Now is closed the cycle of the year,
"Out of the darkness, into darkness
The old order changeth, yielding place to new."

(He turns and walks slowly off the stage at back. Pages follow at proper distance. Slow music.)

CHARACTERS AND COSTUMES

Father Time—Tall young man.

Costume—White or purple robe. A bald headed wig and flowing white beard. He should carry an hour glass.

January—A tall girl.

Costume—White coat and cap, white shoes with heavy soles and low heels. Coat and cap should be of cloth imitating fur. Plain cloth overlaid with cotton will be effective. Should be sprinkled with crystal flakes to represent snow.

February—A girl of attractive manner.

Costume—Any dainty white dress trimmed with red hearts. She might carry a large red heart pierced with an arrow.

March—Two small graceful girls.

They should be able to dance easily and skilfully and possess power of adapting figures to limited space.

Costume—Dresses of thin pale green material, knee length, Grecian style. Scallop bottom of skirt, and leave edges unfinished. If necessary, provide an underdress of same pattern but of soft material. The stockings should be of flesh

colored soft material. Bloomers should fit at the waist and not be full or baggy at the knees. Pink slippers made of cloth. There should be a filet binding for the head. Flowing hair. Each should have a scarf about two yards long of pale green chiffon. Elastic bands should be sewed on edges held in hands to form finger holds. During the dance these scarfs are whirled and swirled in various manners to suggest the March wind.

April—Two girls—medium tall and slender.
Costumes—Pale lavender tarlatan or net over soft material of darker shade. Any style of simple fluffy dress. Stocking and poke bonnets of harmonizing colors. Should carry dainty baskets from which flowers are thrown during the dance. Parasols of harmonizing shades may be used in a dance also.

May—Fairies. Six or more girls of small or medium size.
Costumes—Dainty short dresses of light colors—pink, blue, yellow etc. Two of each color. Any simple style of dress. Stockings to suit dress.

Attendants of Queen—Two or four small girls (4-6 years old).
Costumes—Dainty white dresses. White ribbons on hair. White stockings and shoes.

Butterfly—A tiny girl in all white dress. Wings of white with vari-colored border.

The May Queen—Tall girl—Fair.
Costume—All white dress of lace or net. Simple with graceful lines. Long train falling from shoulders. Flowing hair.

June—One girl—dark.
Costume—Red tarlatan over soft lining of same shade. Red stockings. Skirt should be made to represent rose petals pointing downward from waist. Red ribbon filets binding roses about head. She should carry an armful of red and white roses.

July—Liberty. A tall fair girl.
Costume—A foundation of soft white stuff with an over drape of tri-colored bunting; crown and staff.

Uncle Sam—A tall fair young man.
Costume—Regulation Uncle Sam suit.

Soldier and Sailor—Smaller boys in suitable uniforms.

August—Sport. A lively girl.
Costume—White middy blouse, white skirt, sport shoes and hat.

Tourist—A less lively girl.
Costume—A smart tailored outfit.

September—Two little children. A girl in white linen dress A boy in plain white suit.

Spirit of Education.—Tall girl.
Costume—White skirt and tailored waist. Academic cap and gown.

October—Two girls (more may be used).
Costumes—Red Tarlatan over yellow slips. Autumn leaves pasted over skirts. Crowns of Autumn leaves with grape decoration. Should carry baskets of fruit or other symbol of harvest such as part of sheaf of oats. Should be a colorful scheme.

November—Indian girl. Tall dark girl.
Costume—Imitation leather skirt. Leggings. Hair in long braids. Band about head.

Puritan Maiden—Tall fair demure girl.
Costume—Plain gray dress with white apron and cap.

December—Night. Fair girl.
Costume—Black tarlatan dress without sleeves over back lining. Skirt and waist should be decorated with gold stars. Gold crown. Should carry a lighted candle in flat candle holder in left hand and in the right a gold staff with a gold star on the end.

Shepherds—Two smaller boys. May use more.

Costume—Long gray robes loosely belted at waist with a crushed piece of cloth. Head dress to imitate an oriental turban. (An ordinary bath towel may be folded lengthwise to proper width and pinned about the head.) Grayish matted beards.

Entire program lasts forty-five minutes. Can easily be prolonged by introducing more dancing or singing or both.

After the pageant—

If you decide to have refreshments, you may put on your program, "After the theatre, visit the Oriental Cafe. Under new management." Girls dressed in oriental costumes may serve a mock supper, ending with real candy, nuts, or cakes and lemonade or tea, whatever light refreshments you decide to have. Pictures of food cut from magazine advertisements may be "served" for the mock supper. "Planked" fish may be represented by a picture of a fish tacked on a board, blue points may be two pencils, etc. This supper may be made the source of much hilarity if the social committee cares to work it out. The orchestra of your department, or a mock orchestra whose members use combs, tin pans, shovels and pokers for violins may play during the "banquet."

FEBRUARY

Observance of Christian Endeavor Week

FEBRUARY second is the birthday of Christian Endeavor and the Sunday before this date marks the beginning of Christian Endeavor Week. Each year the United Society of Christian Endeavor, Boston, Mass., and the Christian Endeavor Department of some Protestant communions issue programs containing suggestions for the observance of Christian Endeavor Week. If you cannot undertake all the suggested activities, you should at least observe,

Alumni fellowship night—

This may be a banquet held on February 2, in honor of Christian Endeavor's birthday. Send a personal invitation to all former members to attend. Tables should be arranged for the various Endeavor societies of your church, the Young People's, Seniors, Intermediates and Juniors. If many of your former members return, reserve a special table for them. Other guests may be seated at the various tables.

This night may also be observed as graduation night, when those who are the proper age are promoted into the Junior, Intermediate, Senior, Young People's societies, and into the Alumni Association. An annual promotion service will do much to prevent stagnation in your societies.

Decorations.—Red and white crepe paper streamers should decorate the banquet hall. A missionary map of the world and Endeavor posters may be used. The menu cards should be printed in red and place cards written in ink with the Christian Endeavor monogram in red. Bud vases containing a single red carnation may be placed at various intervals on the long tables. Paper napkins containing Christian Endeavor monogram or a picture of the Williston church may be secured from the United Society of Christian Endeavor.

The menu.—A menu card* printed in red, in which the various courses outlined in the following fashion was the source of much hilarity at a banquet of this kind.

1. An ocean product, a bunch of feathers.
2. A dull color, an insect, a bright color.
3. A heavenly composition.
4. Bits of stone and sorceresses.
5. A cultured city, hardened by heat, vegetables.
6. A fish, a girl, to join.
7. A wild ram.
8. A girl's name, a false pretense.
9. A conserve and common vegetables.

*Planned by Miss Margaret Van Cleave.

10. Seasoned, a triumphant song, a vowel and two consonants.
11. Emblems of peace.
12. A noise and a lawyer's fee.
13. Adam's ale.
14. Fourth of July adjuncts.

Key: (1) Oyster cocktail. (2) Brown Bread. (3) Divinity sandwich. (4) Sandwiches. (5) Boston baked beans. (6) Salmon salad. (7) Butter. (8) Charlotte russe. (9) Jelly beans. (10) Salted peanuts. (peow). (11) Olives. (12) Coffee. (13) Water. (14) Crackers.

A blank card was attached to the menu card on which the guests could write the menu as they discovered the meanings. The president of the Young People's Society or of the Alumni Association should be the toastmaster and call for greetings from the guests, and from representatives of the Alumni Association. He should then call for the reports from the various societies in the church and the stunts planned by the graduates of each society.

A birthday cake containing the number of candles indicating the age of Christian Endeavor should be placed in front of toastmaster.

The following songs will suggest other original ones which may be sung at the banquet.

Intermediate C. E. Song

Tune: "The King's Business"

Oh, will you join our band
And help us gather in
The young folks of the land
For Christ our Savior, King?
Faithful we'll be each day
God's word we will obey.
Oh, won't you join our happy band?

CHORUS

This is the message that we bring,
Oh, Intermediates make it ring.
Come let us do our share
That we'll all gather there,
So let us make this message ring.

We are endeavoring
To lead a Christian life.
Where our loved band is found
There you will see the light.
We Intermediates true
Extend our hand to you
Oh, come and join our happy band.

Song for Honorary Members

This song was written by an honorary member of the Longmeadow Society, Springfield, Mass. It is sung to the tune, "Auld Lang Syne," and would fit any occasion when the honorary or former members are entertained by the society.

Shall former members be forgot,
And never brought to mind?
No, we've an honor-roll for them.
And there their names you'll find.

REFRAIN

"Christ and the Church" was then their song,
As ours shall be today;
And here we meet as they have done,
To work and praise and pray.

The work begun by them is ours
To forward day by day;
May He for whom that work was done
Be still our guide and stay.

Help us to consecrate once more
Our lives to service true;
And let Thy Spirit in our hearts
Our faith and love renew.

C. E. World.

Other occasions—

1. *The Christian Endeavor church service.*—The first Sunday in February is universally observed as Christian Endeavor Day. This service should be in charge of the Endeavor societies. The young people may present a special Christian Endeavor Day pageant or program or the minister may preach a sermon in honor of Christian Endeavor and the young people may provide the music and do the ushering. Arm bands with the Christian Endeavor monogram should be provided for the ushers and the church should be decorated in red and white, the colors of Christian Endeavor. Some of the plays or pageants on pages 140-176 would be suitable for this purpose.

2. *The midweek prayer service* should be in charge of the Christian Endeavorers and at the close, a missionary play or pageant, may be given. *The Melting Pot,* by John D. Zimmerman would be appropriate if it were not given in November in connection with American Missions. *Robert and Mary Moffatt,* a play secured from the Missionary Education Movement, 150 Fifth Ave., New York City, would also make a splendid appeal.

3. *A social,* in charge of the Intermediate, Senior and Young People's Societies should be given in honor of the Junior Christian Endeavor. "Three Deep," "Poor Pussy," "Winkum," and such games should be played. Interesting missionary games may be found in the book, *Children at Play in Many Lands,* by Katherine Stanley Hall and in *Chinese Ginger* and *Joys from Japan* by Catherine Miller.

The meetings held by the societies of the local church should not conflict with any meetings held by the Christian Endeavor Union of your community.

The Church's Annual School of Missions

THE Church School of Missions has been described as the church "broken out with missions." It is being promoted as a plan that will get whole families to study missions at the same time, on the same night, at the same place. It usually meets on Sunday evenings for two hours from 6:00-8:30 including the evening church service.

There will be a Primary class for the children under nine in charge of a leader who is a good story teller. There will be another class for Juniors.

For the Intermediates fascinating biographical books are provided with a choice of home and foreign subjects. The Senior group of young people are given their choice of a study of social service in the home land or of conditions in other countries. A book for adults is also issued.

And then comes the surprise period, (15 minutes) which is in charge of the social committee. One is never quite sure what will happen this time, but past experiences bring the assurance that it will be interesting. Perhaps the Juniors will "Skin the Snake," which is a Chinese game. The Primary children may dramatize a chapter of their book, or the Young People will sing a foreign song. Maybe it's a missionary story or a missionary with some curios and incidents to tell. Maybe the High School Department will present *Where Shall I Hang My Shingle,* by De Moss, or *Peter Parker's Lancet,* by Ferris. In a certain school a tall man walked out on the platform and stood beside a doll one-eighth of his height. The size of the man represented the number of doctors in New York City and the doll, the number in the entire country of India.

From 7:45-8:30 the school meets together for the evening service. During the eight weeks the minister's appeal will be for Life Decision Service.

Send to the United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Missouri, for the leaflet *The Church School of Missions,* by Eva N. Dye, for information and list of books. When you decide to launch such a school have "four-minute-men" give inspirational talks and advertise it widely with posters.

This eight weeks' school need not conflict with your Christian Endeavor prayer meetings. The problem of overlapping time may be solved in either of the following ways. (1) Christian Endeavor groups may meet one half hour earlier in the evening. (2). The Endeavor meeting may be held simultaneously with the 6:00-6:25 period. (3) Christian Endeavor groups may meet as a part of the Church School of Missions, substituting a book study for the Endeavor topics during the eight weeks. Christian Endeavor Societies could do nothing finer for their local church than to promote such an enterprise as a service activity.

Observance of Fathers' and Sons' Week

BOTH the Y. M. C. A. and the International Council of Religious Education are promoting the observance of Fathers' and Sons' week either during the month of February or October. The churches are asked to co-operate by holding a banquet at whichever time fits best the local church program, with music and toasts that will help to strengthen the relationship between the boys and their fathers. Suggestions for these banquets may be obtained from the nearest branch of the Y. M. C. A., and from the *International Journal of Religious Education.*

The banquet committee—

The committee in charge of the banquet should be composed of representatives from the boys' and men's classes. The majority of the committee should be boys. Representatives of the Hi-Y club in the high school who are members of your school should be included in that committee. This committee should plan the banquet, the program, and the decorations.

Conservation committee—

A committee to plan for further get-togethers of fathers and sons. Use register of guests at banquet for mailing list. Organize banquet guests into a Father and Son Club with plans for regular meetings.

Banquet suggestions—

1. Decide upon a date at least two weeks before the banquet is held and give it plenty of advertising, through posters, four-minute speakers and inserts in the local papers.

2. Ask the mothers and daughters of the church to serve the banquet. Arrange price to suit local conditions.

3. Let no boy be admitted without a man, or no man without a boy. Hold to "fathers and sons" as far as possible but if there are boys in the Sunday school who do not have fathers, provide "fathers" for them among the "sonless" members of the men's class. Encourage the boys whose fathers are not members of the church to bring them.

4. Make the boys feel their responsibility. A leader of boys once called them together two weeks before the banquet for an informal meeting. Soon they found themselves talking about their "dads." This man told the boys about the "ways of the ordinary father" and then told them how to approach "dad" on the subject of "The Fathers' and Sons' Banquet." He told them to broach the subject at least ten days before, when the father was in a good humor, preferably after supper. If he

made no response, "snapped him off" or at best, gave him only a mumbled answer, then the boy should approach him the very next time he was in a good humor as if the subject had never been mentioned previously. If after three attempts the father did not promise to go, then the leader agreed to write "dad" a letter. If that failed he agreed to have a personal interview with "dad" on the subject. It is interesting to note that the plan succeeded and every boy proudly introduced his father at that banquet.

6. The boys should earn the money if possible, for the ticket admitting them and their fathers to the banquet.

7. Every father and son should sit together. The father having the largest number of sons present should be given honorable mention.

The banquet program—

1. Good music is necessary to make the men and boys have a good time. Secure an orchestra to play stirring music. The music should begin when the first guests arrive and continue until the banquet begins. The orchestra should play at other times during the evening. Vocal music should also be included in the program.

2. Introductions. Have a small committee of men in your church who meet other men easily and are well liked, standing near the door to welcome the fathers who do not come to the church services and are strangers. See that every man and boy are introduced and at ease.

3. Between the first and second courses of the banquet have each man and boy stand, give his nickname, and tell how he won it. This will help the men and boys to get on the same footing.

4. Songs. Have the men and boys sing familiar songs, led by song leader and the orchestra. A song sheet containing a variety of popular songs, patriotic and church hymns may often be secured from the nearest branch of the Y. M. C. A.

5. Secure your speakers early. Be sure that they get the full purpose of the occasion or they will probably "miss fire." Use local speakers as far as possible. Have informal talks by the fathers and sons themselves. The program must be snappy and not long drawn out.

6. The following subjects may suggest others.

"When Father was a Boy."
"The Value of Comradeship."
"What a Boy Should Expect of His Dad."
"What Dad Should Expect of His Boy."
"When I Get to be a Man."
"Our Homes."
"Being Friends With One's Family."

7. A suggested after dinner program.

"Father, Son and Company."

"Introducing the New Firm."—Toastmaster.

"The Senior Member of the Firm."—A father.

Music.—Male quartet.

"The Junior Member of the Firm."—A boy.

"Backing the Firm," Boy's Work Secretary of Y. M. C. A.

Music.—Orchestra.

"The Finest Firm in the World."—This speaker includes "Mother and God" as the "Company" in the firm. He should keep in mind however, that it is a Fathers' and Sons' Banquet and not go off on a tangent.

Music.—Male quartette.

Fathers' and Sons' Sunday—

The following is a suggested program for the Sunday morning worship service of Father and Sons' Sunday.

Program

(Communion service to be placed in its accustomed order)

1. Piano or organ prelude. (Quiet music)
2. Song, "All Hail the Power of Jesus' Name."
3. Prayer.
4. Song, "Come Thou Almighty King."
5. Scripture, Psalm 1; Galatians 5:16-25. Led by a son.
6. Talk by a Father, "A Father's Obligation to His Son."
7. Male quartette.
8. Talk by a Son, "Honoring Father and Following Him."
9. Song, "Faith of Our Fathers."
10. Short sermon. Pastor.
11. Invitation.
12. Benediction.

A Valentine Social

WHY not give it before February 14 and make valentines to send to a Children's Hospital or to an Orphans' Home? Or, why not send them to the shut-ins of your church or community?

The invitations—

One of the following rhymes written by Daisy D. Stephenson may be adapted for the invitation:

O, nobody's near so I'll whisper to you
This bears you a greeting that's happy and true;
It brings you the wonderful news of a par'y—
A getting-together of friends, fond and hearty;
Accept with your heart—that's the very best sign
That you are for us, and for St. Valentine.

It's fun to be together—
It's lonesomer apart;
So never mind the weather,
But with a joyful heart,
Let's meet with friends of yours and mine,
And be each other's valentine.

When fond friendly greetings are heard far and near,
And folks that we love seem a little more dear.
Why, that is the happiest sort of a sign
It's time to pay tribute to St. Valentine!
Then ho! for a frolic, an hour of delight,
Good fellows together on Valentine's night.

Do you believe in signs? Confess!
Or care for valentines? I guess!
Then please accept this as a sign
There's something coming, something fine;
With all our hearts we'll welcome you,
And pledge our comradeship anew.

Ask each person to bring scraps of lace paper, cardboard, water-color paints, gold and silver paints and paper and small pictures that can be used in making valentines. Place the materials and scissors, paste, pen and ink in the center of the tables around which the work will be done.

The party—

Finding partners.—Distribute red cardboard hearts to the boys from the center of which have been cut keys of various shapes and sizes. The keys are given to the girls. Tell the boys to hunt the girl that has the key to his heart. When all have found partners, they may take their places at the tables. Thirty minutes may be

allotted for the making of the valentines. Each couple is responsible for two. When finished, exhibit, then put in charge of the service committee.

A heart hunt.—Cardboard hearts should be hidden around the room. A large candy heart may be given as a prize to the one who finds the most hearts. Molasses kisses may be hidden instead of candy hearts. A brick wrapped as a box of fine candy may be given as a prize.

Another way of finding partners.—Partners for the games for the remainder of the evening may be found as follows:

Cut from red cardboard a heart for each man present. On one side of each heart write the name of one of the men at the party, with the letters mixed up so they are hard to read. Through each heart stick an ordinary pin firmly, so it will not slip out. Put the hearts in a basket or red box. Have some one stand at the top of a staircase or on a table and at the appointed time scatter the hearts in every direction, telling each girl she must scramble for a heart.

The girls then try to make out the name of the man on the heart they succeed in capturing. If one wishes, a few less hearts than there are girls may be prepared, so there will be a regular scramble not to be left without a heart. As the girls decipher the names on their hearts, they pin them on the sleeves of the men whose names they are.

Blindfold the girls and let them try to catch a man while the men are not blindfolded. They are "caught" when a girl touches them. As each man is caught, if he is not the man whose name the girl had, she must turn him loose, and try again. When she does catch the man whose name was on the heart she captured, she transfers the blindfold from her eyes to his, and they wait until all the others have been properly caught.

A certain number of minutes will be allowed the blindfolded men to hide in different rooms. When the girls are allowed to come in each finds the man she blindfolded. The men can hide behind furniture, chairs, couches, anywhere they have ingenuity enough to get without taking off the blindfolds.

Telegrams.—Give to each couple a slip of paper containing the one word, "valentines." Allow ten minutes for the writing of a telegram using these letters to begin the words of the telegram.

Progressive fortunes.—Give eight slips of paper to each couple. These should be numbered consecutively one to eight. Instruct them to write on slip No. 1 their name. These are collected and laid face downward on the table. Now on slip No. 2 ask them to write some future date; on No. 3 write what will happen; on No. 4 write a place; on No. 5, something they will have; on No. 6, how they will get it; on No. 7, how they will use it; on No. 8, the effect it will have.

The cards should be collected each time and placed on the other cards on the

table. Give one of the piles to each couple and have the fortunes read aloud. Thus a fortune may read; "John Smith and Clara Benton will go next Tuesday night to a fire at the Woolworth Building. They will have measles which they will get by airplane. They will use it by drinking it and happiness will result."

Refreshments.—Lemonade and heart-shaped cookies.

Clipping fortunes.—Make tiny bags of cheese cloth or of scrap material and place in each bag a spoonful of some grocery. Attach an appropriate rhyme. Stretch a line across the room and suspend the bags to the line by string. Blindfold each girl and give her a pair of scissors to clip her fortune. Fortunes for the men may be added. The following verses will suggest others:

Tea.—A spinster you will surely be
So just console yourself with tea.

Salt.—You'll wed a man of sterling worth,
The salt, as we would say, of earth.

Sage.—To wed a wise man is your fate,
Which gift of sage doth indicate.

Pepper.—A peppery mate you'll surely find,
One who likes to speak his mind.

Cereal.—You'll wed a farmer it is plain
And live amid the fields of grain.

Baking Powder.—You'll win a man both good and wise
Who in the world will surely rise.

Ginger.—Quite capable your mate will be,
For ginger means efficiency.

Spice.—Your sweetheart's changeable but nice,
Variety is of life the spice.

Sugar.—Your happiness will be complete,
For you will win a maiden sweet.

Meal.—Your bride will know the cooking art,
Her toothsome meals will win your heart.

If you need other games, you may write words on cards such as cupid and valentine, with the letters out of regular order. Hang the cards in different parts of the room. The players pass from one to the other, study them out and write the real words on slips of paper. Cupid may look like this, "icudp."

Distribute slips of paper to the guests with the word, "Valentines" written at the top. The partners work to see how many words can be made from the one word.

Washington's Birthday Social

SOME groups honor Washington's and Lincoln's birthday by giving one party and calling it a "2-in-1" party. This party gives the young people an opportunity to "dress-up" in the costumes of the Revolutionary period.

The invitations—

The committee should request the presence of Mrs. Betsy Ross, Mr. John Hancock, etc. Give historic names to every person invited. Request the guests to read some facts about the characters they represent.

COLONIAL

Ye gallant youths and maidens faire,
In quaint colonial attyre,
Of periwigs and buckles rare,
And ruffles wondrous to admyre;
As all ye squires and dames once met,
Come dance the stately minuet.

Come ye youths and maidens alle,
Don ye olden time array;
Powdered wigs and buckled shoon,
As in Martha Custis' day.
Play we're living, if ye please
In ye goode old Colonies.

WASHINGTON-LINCOLN PARTY

To the Father of our country,
And its noble saviour, too,
Pay we now our grateful tribute,
Offer homage, deep and true.
While America sings praises,
Patriotic hearts o'errun,
Let us honor now those heroes—
Lincoln and brave Washington.

To the hero who gave us Old Glory,
And the one who preserved us a nation,
Let us meet as Americans loyal,
In a Memory Day celebration.

In our hearts are their names deeply graven,
To be worthy of them, our endeavor;
Gallant Washington—Lincoln beloved—
They're America's heroes forever.

The party—

Meet the guests with a receiving line as at a formal party. The conversation should be that of the persons whom the guests impersonate.

Conversation programs.—Distribute programs in the shape of shields decorated with a patriotic insignia. On the programs are four topics of conversation:

1. What I think about the Boston Tea Party and about tea and parties in general.
2. What kind of a hatchet did Washington use when he cut down the cherry tree? Who

sold the hatchet to him? Which was responsible for the tree, George Washington or the man who sold the hatchet?

3. Who cracked the Independence Bell?

4. What I'd do if some one gave me ten thousand dollars provided I did not go outside the county.

The guests are given five minutes to find partners with whom to hold foolish tete-a-tete on these subjects.

Allowed five minutes for discussing each topic, then a tap of the bell is a signal for changing partners.

Cutting down the cherry tree.—Draw a cherry tree on a large sheet of cardboard or on wrapping paper. Make a certain place on the trunk where the tree is to be cut. Blindfold each player and with a pasteboard hatchet see which one can place his hatchet upon it.

Finding partners.—Distribute slips of paper to the boys containing the names of the presidents. To the girls give slips containing the names of the vice-presidents who served the corresponding term.

Give each couple a tiny flag and a sheet of paper containing the following questions: The answers are to be found by inspecting the flag.

A patriotic flower.—Flag.
A brilliant assemblage.—Constellation.
Danger signal.—Red.
"Forget-me-not of the Angels."—Stars.
Artistic delight.—Colors.
A bit of country.—Field.
A range of mountains.—White.
A term used in stock market.—Corner.
Necessary to laundering.—Blue.
Gym apparatus.—Horizontal bars.

Ringing the independence bell.—Put a barrel, bottom up, in the center of the floor. Place on it a desk bell. Make a chalk mark four feet from the barrel. Stand the blind-folded player on the mark facing the barrel, and give him a stick. Turn him around and let him try three times to ring the bell with the stick. The person who rings it the greatest number of times wins the game.

The missing presidents.—Distribute slips of paper upon which the following has been written. In the blank spaces the names of the presidents will be written by the players.

Before the summer sun begins to (Pierce) the morning (Hayes)
The camp cook lights the breakfast fire and cooks above the blaze;
And when with shout and poke he calls the boys their fast to break,
He finds how (Madison) of earth can be when half awake;
No more sleep can he (Grant) the boys when night is growing paler,
Soon dandy Dick is neatly dressed a credit to his (Taylor).
They sit on carpet green more fair than (Tyler) hardwood floor,
And as when good King (Arthur) ruled much food should be in store;
They (Fillmore) plates with flapjacks hot and sausage (Lincoln) link,
And when the coffee brown gives out there's (Adam's) ale to drink.

Truth, say something good.—Each person is requested to write some good thing about the person whose name is on the sheet of paper given him. After they have finished the papers are passed and read aloud.

Write to the School Entertainment Editor, of *The Ladies' Home Journal,* Curtis Publishing Company, Philadelphia, Pennsylvania, for information about *The Patriotic Peanut Stand,* and *The Boston Tea Party.* These stunts were recommended in a 1916 issue.

MARCH

The "Each One Win One" Campaign

IF ONE Christian should start today and win ONE and these two should win two more tomorrow, and these four should win four others the next day and so on, doubling each day, the whole population of America could be won to Christ in twenty-one days. Christ's plan for the winning of the world is right, but his people have not worked the plan. The "Win One" plan is Christ's plan emphasizing the "each one told, telling another."

The "Each One Win One" campaign preceding Easter is becoming a national movement in many churches. As a leader of young people you should have a supply of the leaflets explaining this campaign and see that members of the church co-operate in making the campaign a success in your church. The following supplies which may be secured from Jesse M. Bader, United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Mo., would be valuable help. Or write to your denominational headquarters for leaflets and information. Send money with order.

Handbook of Personal Evangelism, for the personal worker's study class. Price 5 cents. "Personal Worker's Covenant Card," "Prospect Card," and "Membership Card," each card 25 cents per hundred.

Tract, *What One Must Know to be Saved,* by W. A. Fite, price 5 cents each, or $3.75 per hundred.

Order *Studies in Bible Truths* by Horace Kingsbury, from the Christian Board of Publication. Price 10 cents each.

Familiarize yourself with the plan of the campaign, then direct the young people, who are "key workers," in the study of the leaflets. The vital personal question which should be put to every young person already a member of the church is, "Whom will you win to Christ this Easter?" Help them to realize that there is some one person with whom they have more influence than anyone else. Urge your young people to enter the class for the training of personal workers. Encourage those who are willing to organize an "inner circle" to pray for the members of your group who have not accepted Christ.

The Culmination of the Church School of Missions

THE close of the Church School of Missions begun in February should be marked by a fitting climax in the form of a pageant, missionary social or debate.

Pageants and plays—

A missionary demonstration, *Where Shall I Hang My Shingle*?* by Lucy King DeMoss, represents a girl on the day of her graduation from a medical college, ready to hang her shingle. While she sits thinking, representatives from foreign countries enter, giving reasons why she should come to their country as a doctor. This is a pleasing climax to the study, *Making Life Count,* by Foster.

The Indictment of Christian America, A Mock Trial, and *Slave Girl and School Girl,* a Chinese play, may be secured from the Missionary Education Movement, 150 Fifth Avenue, New York City.

A symbolic interpretation of "Oh, Zion Haste," using nine girls dressed in white, with their flowing hair in white Greek fillets, can be easily arranged by anyone having any knowledge of the principles of symbolic expression. The words should be studied carefully.

Use a stereopticon or a postcard projector to throw a picture of Hoffmann's "Head of Christ" on a screen made from a large missionary map of the world. A quartet hidden behind the scenes should sing, "I Gave My Life for Thee," while young people dressed to represent various callings and professions enter, pause to look at the picture of Christ, then take their positions at the opposite end of the stage. At the close, they may sing reverently:

"Just as I am, Thine own to be
Friend of the young, Who lovest me
To consecrate myself to Thee
Oh, Savior dear, I come to Thee.

"In the glad morning of my youth
My life to give, my vows to pay
With no reserve and no delay
With all my heart, I come, I come.

"I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee, I come, I come.

"Just as I am, young, strong and free
To be the best that I can be
For truth and righteousness and Thee
Lord of my life, I come, I come."

*Secured from the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo.

A missionary social*—

A "Progressive Party" presenting missionary facts in the form of games will be very popular and will enable you to entertain the entire Church School of Missions.

Six tables should be arranged in the same room or in adjoining rooms as follows:

Table 1 represents "Who's Who in Missions," a game which may be secured from the Sunday School Times Company, 1031 Walnut St., Philadelphia, Pa., for twenty-five cents.

Table 2 is the language table, and each pupil visiting this table is given a short missionary quotation and asked to translate it into French, Latin or any other language that the leader may suggest. It will be necessary, of course to give the pupils the French or Latin words that mean the same as the English words in the quotation. The purpose of this table is to let the pupils see some of the difficulties the missionary has in trying to translate his thoughts into a foreign language.

Table 3 contains a collection of missionary quotations, short poems, etc., jumbled together. Each pupil is to draw one in turn and to memorize the one drawn before leaving the table or room.

Table 4 is the missionary book table. A number of missionary books as *Servants of the King, Hero Tales of the Far North, Love Stories of Great Missionaries.* etc., are displayed on this table. Each pupil is requested to guess the length, breadth, thickness and weight of one book before leaving the table. After the guess, the name and the author of the book is learned, and one missionary story told by the story-teller.

Table 5 is the immigration exhibit. Interesting data in regard to immigration may be arranged on slips of paper to be given out as permanent souvenirs. These are read and discussed at this table, and suggestions as to types of work we can do for the immigrant tabulated on a bulletin board.

Table 6 is the art exhibit. At this table each pupil is given a sheet of paper and told to draw (either with the eyes open or closed) the "Mayflower," a "wigwam," "hay stack," or "log schoolhouse." At the close of the drawing, a story may be told concerning the "Pioneer Immigrants in America," the "Indians," the "Hay Stack Prayer Meeting," the "Organization of the First Foreign Missionary Society," or "The Work in Our Mountain Schools."

The guests may be divided into two groups "odds" and "evens." A Bible picture may be awarded the group that ranks highest.

Debates—

To many people a debate is of more interest than a pageant or social. "Resolved, that medical missions is of more value than educational missions," would be an appropriate debate as a culmination of the study course. The subject, "Resolved, that China offers a better opportunity for life investment than South America," would be an exceedingly interesting debate. Other subjects will suggest themselves as you discuss the book studied during the Church School of Missions.

*Planned by Cynthia Pearl Maus.

Annual Young People's Conference and Banquet

THE city or county-wide young people's conferences are rapidly becoming the most popular of the interdenominational undertakings of teen-age classes. They are usually planned and carried out by the organized Older Boys' and Girls' Councils co-operating with the city or county superintendent of the Young People's Division.

The Older Boys' and Older Girls' Councils are organizations growing out of such conferences. A council is composed of two representatives and an adult leader from each school. The councils hold monthly meetings and plan to reach and build up all the teen-age classes of the county or city through training and inspiring these representative young people. A year's program includes activities and programs which develop the four-fold life.

A December program of the Older Girls' Council of St. Louis shows the type of work done in such organizations. A card sent out said:

Afternoon of Good Music and Good Literature

"Force not thy upward growth but first of all deepen thy roots, then mayst thou well sustain the rays of sunlight that upon thee fall, and, without withering, all thy strength retain; plants that have little else but leaf and flower, however bright the hue, live but their little hour."

"Good books and good music play an important part in every life. Our Older Girls' Council meeting will be devoted to good literature and good music: Christmas carols will be sung and stories told. This is a personal invitation to you, your mother and friends."

Program

"Hark, the Herald Angels Sing."
Call to Worship.
"Definite Ideas of Service."—Symposium.
Christmas carols.—Carol Club, Lafayette Park Baptist Church.
Report on Missouri Sunday School Convention.
Talk on Good Literature.—Ten minutes.
Carol.—"O Come all ye Faithful."
Christmas story.—"Why the Chimes Rang."
Carol.—"While Shepherds Watched Their Flocks."
Story.—"A Legend of the Christ Child."
Story.—"Loving and Giving."
Carol.—"Silent Night."

The annual conference is a get-together-meeting of the young poeple of the various churches between the ages of sixteen and and twenty-four, for the discussion of their peculiar problems. An advance registration fee, including the price of a banquet ticket, is required from each delegate. The ribbon or credential card

showing that the young person has paid the registration fee, admits him to all meetings.

The registration fee or at least one-half of each fee is often furnished by the various churches to which the young people belong.

The conference program includes a Saturday afternoon conference conducted by the young people discussing different phases of work. A speaker may give an inspirational address. Conference begins at 3:00 o'clock, preceded by a forty-five minute registration period. At 5:30 o'clock there is a free period for directed recreation. At 6:30 a banquet for the delegates and an after-dinner program of songs, toasts, stunts and yells.

On Saturday afternoon a "Forward Step" mass meeting is held in the largest church in the community. An inspirational address is given leading to the call for life recruits.

A program for the Saturday afternoon session of the seventh annual girls' conference in St. Louis is given as a suggestive program for a girls' or boys' conference.

Program

Theme: "God First: Others Second: Self Last."
3:00. Devotions.
Address of welcome.
Address.—"The Committee at Work."—Vice-President Older Girls' Council.
Address.—"The Organized Class at Work."—President Older Girls' Council.
Pageant depicting meetings of "Dorcas" Class.
Prologue—humorous. Depicting it as it usually is.

Social
Mental
Physical
Religious
} showing how these four-fold meetings should be held, each going through a regular program.

5:30. Free period, in charge of Recreational Committee
6:30. Dinner.
Invocation.
Songs and yells (for an hour).
Toast, "Girls, here's to you."
Song.
Stunt.—"The A. B. C. Tragedy".—Geneva Camp Girls.
(This was a travesty on the story of Bluebeard in which the characters talked in A. B. C.'s.)
Story.
Song.
Stunt.—"Echoes" Chautauqua Camp Girls.
Address.—"Americanization."

Recently the experiments of holding the Boys' and Girls' Conference together have resulted in unusual success. This plan is recommended for towns and smaller communities. The program used on one such occasion is very suggestive. It is as follows:

Program

Older Girls } Conference.
Older Boys }
St. Louis Council of Religious Education.
Saturday and Sunday, April 12, 13, 1919.
Theme: "The Sunday School and Reconstruction Problems."
Saturday, 2:30 P. M.
Registration at Third Baptist Church.
3:00 P. M.
Get-Acquainted Meeting.
Devotions.
Presentation of Officers.
Address.—"Hitting the Mark."
4:15 P. M.
Group Meetings.
1. Girls' Leader.
2. Boys' Leader.
Free period. Get fresh air and exercise.
6:30 P. M.
Conference Dinner at Y. W. C. A.
Two Minute Toasts.—"To the Girls."
Two Minute Toasts.—"To the Boys."
Two Minute Toasts.—"To the Superintendents."
Two Minute Toasts.—"To the Teachers."
Two Minute Toasts.—"To Returned Soldiers and Sailors."
Three minute papers.
"The Value of the Organized Class."
"Music in the Sunday School."
"Worship Programs in the Sunday School."
"Through the Week Activities."
"What the Girls Are Doing in Sunday School Athletics."
"The Influence of Athletics Upon Character."
"Who's Who and Why."—An Introduction.
Address.—"Press Forward."
Sunday 3:00 P. M.
Forward Step Meeting.
1. Girls' Group.
2. Boys' Group.
4:00 P. M.
Closing Session.
Devotions.
Report of Registrar.
Report of Resolution Committee.
"Goals."
Address.—"Can You Deliver the Goods?"

If a young people's conference has never been held in your community and you have no Older Boys' and Girls' Councils, the young people's groups of your church may take the initiative and conduct a conference. Invite the young people between the ages of sixteen and twenty-four, belonging to the churches near you. Out of this conference an organization may be formed to carry on the work of a council, looking forward to the county or city organization with representatives from all the evangelical churches.

Write Percy R. Hayward, Young People's Division Superintendent, International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois, for suggestions in regard to organizing councils and holding the annual conferences. Miss Cynthia Pearl Maus, Young People's Division Superintendent of the United Christian Missionary Society, St. Louis, will be able to supply plans for the conference programs.

Toast songs are an integral part of these banquets and should be printed on a menu card or a song sheet.

Tune—"Girls"

Girls! Girls! Girls!
What would the world be without girls
We make life so gay with our work and our play
Why no place can be sad where there's girls,
Girls! Girls! Girls!
Forever and ever it's girls
We banish all sadness, we bring joy and gladness,
We're girls, girls girls.

Tune—"Yale Boola"

(Supply name) ——— ——— ——— ———
We are singing, praises ringing,
We will never find your equal
——— ——— Here's to you!

Tune—"You Must Be a Lover of the Lord"

How do you do ——— ———
How do you do!
Is there anything that we can do for you,
We'll do the best we can,
Stand by you like a man,
How d'ye do, Miss ———
How do you do!

Tune—"The High Rolling Lassie"

Ain't she sweet, ha! ha!
Neat, ha! ha!
Handsome and fair.
Ain't she a daisy the boys all declare
She's a high rolling lassie,
A dandy as well
Here's to Miss ———
Now don't she look swell?

Tune—"My Bonnie Lies Over the Ocean"

Stand up, stand up!
Stand up Mr. ———
Stand up, stand up
Sit down, sit down
Sit down, Mr. ———
Sit down, sit down
Thank you, thank you
Thank you Mr. ———
Thank you!

Tune—"Granny Does Your Dog Bite?"
Here's to Miss———— Miss———— Miss————
Here's to Miss———— who is with us just now,
God bless her! she needs it,
God bless her! she needs it,
Here's to Miss———— who is with us just now!

A Conference and Banquet in the Local Church

In some communities it may be impossible to hold an interdenominational conference and banquet, like the above mentioned. Such a conference upon a smaller scale should be planned for the teen-age groups in the local church. Many churches will hold echo meetings and banquets after the interdenominational conference, bringing the inspiration and practical ideas gained from that meeting to every young person in thechurch.

Conference should begin at 4:00 o'clock in the afternoon and culminate in an after-dinner program. The various groups of young people should take the responsibility for planning the table decorations and menu for the group. Each class should serve its own dinner. Hot dishes, requiring a great deal of serving, should be limited. Friendly rivalry between the groups should be aroused by awarding a blue ribbon to the group having the most unique table decorations, songs and stunts. The menus may be planned so that the initial letters spell the name of the group, as

S oup,
C hicken,
O lives,
U topian potatoes,
T omato salad,
S weets.

A Suggested Program*

This program may be used as a purely departmental affair or for young people representing more than one department. The theme can be made elastic. For instance, if six class groups were to be represented, it could be called, "Our Six-Cylinder Engine." If two departments, "Our Twin-Engine Machine."

THEME, *"Our Eight-Cylinder Engine"*

The spark plug.—The pep and power of the machine, emphasizing class activities, loyalty and faithful service of every member of every class.

The battery that bats.—Emphasizing the functioning of committees, suggesting and pushing the things that keep the spark of power going, all connections tight, and power ready when needed.

Our steering gear.—The place and importance of class officers—and departmental—in directing the work of classes and department.

The self-starter.—Developing and maintaining class spirit, the stuff that avoids "cranking the machine" and keeps all members on their toes for service.

Putting the "I" in gasoline.—Emphasizing individual responsibility in the work of the class and department. It is not *some* but *all* who must make the work a success.

*Planned by Richard Heilbron.

Adjusting the carburetor.—Combining theory and practice (as gas and air are combined in auto) for highest efficiency of the engine. Putting into practice the principles we learn each Sunday. All air and no gas will not supply power to the engine and all talk and no work will not make a class a real power factor in the church.

The missing cylinder.—Emphasizing how one cylinder in an otherwise perfect engine may pull down the whole machine; cut down speed, efficiency and pulling ability. Just as the class that does not "hit" with the others, whose members are not in complete co-operation with the whole program cut down the power and efficiency of the school.

Hitting on all eight.—Preferably by some older person, superintendent or teacher, emphasizing fullest harmony and co-operation among all the classes and groups, if the whole is to run smoothly, steadily and efficiently!

"Handy," by Lynn Rohrbough contains a wide range of excellent material for stunts for all occasions.

APRIL

The Resurrection of Peter*

THIS Easter drama was presented by ten young people in oriental costumes. The drama was introduced by the solo, "He Was Despised," from *The Messiah.* The pastor read Isaiah, chapter 53. After Scene I, the solo, "I Know that My Redeemer Liveth," was sung. The service concluded with the anthem by Mozart, "When I Survey the Wondrous Cross," and the "Festival Amen," by Kinder.

The Resurrection of Peter

The Characters Represented—

Peter John Philip Cleopas Mary Magdalene
James Andrew Thomas Mary, the mother of Jesus Salome

FIRST SCENE—THE FALLEN PETER

Time.—The morning of the resurrection.

Place.—The Garden of Gethsemane. (Palms and plants, outdoor scene.)

Peter—

(In deep dejection.) He is dead! Woe, woe is me and my misguided people, Israel!

John—

(Soothingly.) Nay, why say ye so? Surely the people who rejected our beloved Master have transgressed, but thou didst believe in him.

Peter—

Believe—yea—but in the hour of trial I failed him. When I could have been a witness before the accusers—I failed him.

Andrew—

But he did understand and pardon, for he loved you, Peter.

Peter—

Ah, that know I well, Andrew. But 'twas always thus my impetuous zeal outran my courage.

James—

Come, Peter, thy grief has made thee over-humble. Thou hast ever been a true and brave disciple.

Peter—

Brave! Dost thou recall the storm on Galilee when in our fear and terror we called upon the Master?

*Used by permission from the *Church School;* copyright, 1921, by Arthur F. Stevens.

Andrew—

Full well do we remember, and how in such a spirit of fearlessness and faith thou didst start to him across the water.

Peter—

Aye, start—that did I, thou sayest truly; but even then my fitful bravery did forsake me, and but for him I would have drowned.

James—

But, Peter, such fear in danger was but natural.

Peter—

Ah, James, thou dost not understand. I have it here, (hand on heart) that faith that moveth mountains, but the strength to show it forth is lacking.

John—

'Tis true of all of us, Friend Peter, and few there are in human circumstances who have the strength to follow up their good intent.

Andrew—

And Peter, he knew and understood our weakness as he did our strength!

Peter—

Yea, he did understand, and when we should have watched beside him in the garden, he let us sleep, brooding o'er us like a mother. But (fiercely) ye did not deny him! When he stood before those vile accusers with all the world against him save our little band of followers—the time for which I longed to fight for him had come—and I denied him!

Andrew—

But, Peter—

Peter—

Hush, let me unburden this full heart before it bursts!

James—

If sharing thus your grief with us will make it lighter—speak.

Peter—

Thou recallest in the garden when the soldiers took him, he forbade us use the swords so ready then to flash for him—oh, would that mine had pierced this guilty tongue before it spoke those cursed words! We followed him into the witness chamber, and when the maiden asked me if I knew him, in my confusion and my cowardice, I answered, "Nay." Three times did she repeat the fateful question, three times did I deny I knew him, and then—I saw his face! Oh, that look of grief and sad reproach will last as long as life has memory. My heart did break within me, I hurried out and bitter grief o'erwhelmed me.

John—

Thou must not blame thyself too greatly, Peter! We all failed him.

Peter—

In smaller things, perhaps, as 'tis but human. But in those later hours of pain and agony thou didst stay near him, John, and won from him that greatest earthly gift—his mother! While I, too shamed to meet those eyes again, skulked on the outskirts. Oh, if I could but see him now to crave his pardon.

John—

Hast thou forgotten what our Master said that last night in the upper chamber? "Ye now have sorrow; but I will see you again, and your heart shall rejoice."

Andrew—

Yea, and he said: "Because I live, ye shall live also."

James—

What think ye that he meant? That he will come again?

Peter—

Oh, if it could only be! (Sounds of footsteps.)

James—

Hark, some one cometh.

(Mary Magdalene enters, followed by Mary and Salome.) He is risen, He is risen! Our Master is alive!

Peter—

(Clutching her.) What meanest thou? Woman, speak!

Mary Magdalene—

(Breathlessly.) Mary, the mother of Jesus, Salome and I went in the early morning hours to carry spices to the tomb, and we said to one another: "Who shall roll us away the stone from the door of the tomb?" For it was exceedingly great. And when we reached the tomb, lo, Mary cried: "Look, the stone is rolled away!" And entering the sepulchre we saw a young man sitting on the right side, arrayed in a long, white garment, and we were affrighted.

Salome—

And he said to us, "Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: He is risen; he is not here: behold, the place where they laid him!"

Mary—

And he said, "Go, tell his disciples and Peter" (Peter starts forward, repeats, "and Peter") Yes—"tell his disciples—and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you."

Salome—

So we came out quickly and fled from the sepulchre, for we were trembling and amazed!

Mary Magdalene—

But we knew not which way to go, we were so afraid—and then—and then—we saw him!

All—

Saw Him!

Peter—

You saw him—not the Master?

Mary—

Ye say truly, and as we fell at his feet, he said, "Fear not: go tell my brethren that they depart into Galilee, and there shall they see me."

John—

The Master!

James—

Come, let us haste!

Peter—

(Impressively) "And Peter!" (All hasten out.)

Lights up. Choir sings "I Know that My Redeemer Liveth."

Scripture read: 1 Corinthians 15:12-26, 55-57 inclusive.

SECOND SCENE—THE RISEN PETER

Time.—After the ascension.

Place.—The Garden of Gethsemane. Disciples seated. Women enter.

Mary Magdalene—

And didst thou see him—the risen Lord?

Philip—

Yea—Cleopas and I were walking toward Emmaus, and as we walked we discoursed on the news which had stirred us.

Cleopas—

And it came to pass as we communed together, a stranger joined us, and asked, "Why talk ye thus and are so sad?" I answered, "Art thou a stranger in Jerusalem and hast not known the things that come to pass in these days?"

Philip—

And then we told him concerning Jesus of Nazareth, and how the chief priests and rulers condemned our Lord to death and crucified him.

Cleopas—

Yea, and then we told him of the empty grave, the vision of the angel, and all things that puzzled us so greatly.

Philip—

And he said to us, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?"

Cleopas—

And as we walked he expounded the Scriptures till we drew nigh unto the village, and thinking him a stranger we asked him in to sup with us, and when he took the bread and blessed it, we knew him!

All—

The Christ!

John—

And that same night as we communed together in our upper room, he came to us and blessed us, and all save Thomas knew him.

Thomas—

Ah, I could not believe he was the Lord till I had put my fingers in his wounds and saw the cruel imprint of the nails.

Salome—

But tell us, Peter, didst thou speak with him?

Peter—

Yea, truly, I did speak with him, my risen Lord, and he has given to the world a risen Peter.

All—

Tell us, what did he say?

Peter—

We had cast our nets in the Sea of Tiberias, and throughout the night had taken nothing, and when the morning light was come, Jesus stood on the shore, but we knew him not. He saith, "Children, have ye aught to eat?" We answered, "No." And he said unto us, "Cast your net on the right side of the boat, and ye shall find." We did as he said and found the net so full we could not draw it in.

John—

And then I knew it was the Lord, and Peter in his old impetuous way threw himself into the sea and swam to him.

Thomas—

And then he said to us, "Come and break your fast," and we prepared the fish and ate with him.

Peter—

And when we all had dined, he called me to him, and meeting my shamed eyes with pity and forgiveness in his own, he questioned: "Peter, lovest thou me?" "Yea, Lord," I said with trembling heart, "thou knowest." "Then feed my lambs," he said. Thrice he asked me if I loved him, as once three times I had denied him, as if to let me wipe out my shame, and each time he repeated. "Feed my sheep."

James—

And what think you he meant by such a saying?

Mary—

That love which spends itself in zeal and idle speaking, failing ever in the time of trial, is but an empty vessel; that such love, without faith and works, is dead.

Salome—

(After short silence.) And didst thou see him after?

John—

Yea, once again we walked with him in Galilee, and he spake thus to us, saying, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; and lo, I am with you always, even unto the end of the world." And as he spake he was taken up into heaven.

Andrew—

Alas, and he is gone, and we must work without him. What seemed a joy when he was here becomes a burden that more and more grows heavy.

Mary Magdalene—

But still a burden borne by willing hearts! For as he said he is with us, he will neither leave us nor forsake us.

Philip—

And this, too, was his message: "Let not your heart be troubled, believe in God, believe also in me, for I will come again, and will receive you unto myself; that where I am, there ye may be also."

Peter—

(Humbly.) Even this unworthy self—Oh, glorious hope to those in dark despair. A little while ago I was bowed down in deep remorse and hopelessness. Full well I knew that in the coming years this story would be told, "Peter denied his Lord." But now I am redeemed, for he has called me worthy to become his mouthpiece. "Lovest thou me, Peter?" He said, "Feed my sheep," Oh, blessed mission! I must be gone! (Starts off.)

James—

Whither goest thou, Peter?

Peter—

Where'er he leads me, I will follow him.

Mary—

But know this, Peter, that whosoever follows him must walk the road to Calvary.

Peter—

I know—and gladly will I bear the cross with him, for I am born again; and henceforth I will preach to all who listen that in our darkest hour the glory of the Risen Lord will light the way to everlasting life.

(End, Curtain)

Culmination of "Each One Win One" Campaign

A LIFE-RECRUIT class organized among the young people, studying the book, *Making Life Count* by Foster, or a similar book, would be a splendid plan for conserving the results of the campaign. The young people who have just accepted Christ must realize that they are saved to serve. A talk may be given by the minister on "What is Expected of a Follower of Jesus."

As a culmination of the life-recruit class study, a "Life Work Blank"* may be given to each member.

Date.....

Name..... Age.....
Address .....
City..... State.....
Education:—Grammar school..... High school.....
College..... Other.....
Present Occupation .....
Life Work
1. Vocation chosen .....
2. Vocation under consideration .....
.....
3. Motive of choice or consideration .....
.....
4. Have you considered Christian Life Work? .....
..... How? .....
5. Which of these Christian callings appeals to you most?

Ministry	*Missionary*
Pastor	General
Religious educator or teacher	Evangelism
Y. M. C. A. or Y. W. C. A.	Educational
Social service	Medical
Young People's work	Industrial
	Agricultural

Home Church .....
Plans for immediate future and remarks .....
.....
.....
.....
Do you desire a conference with regard to your life work? .....
.....

Other plans for conserving the results of the "Each-One-Win-One" campaign might be obtained from various denominational headquarters or from Jesse M. Bader, United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Mo.

*Arranged by Cynthia Pearl Maus, United Christian Missionary Society, St. Louis, Missouri.

Appropriate Observance of Easter Offering

AN APPROPRIATE service for Easter Sunday may be obtained from the United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Mo., or from other denominational headquarters. Write early for leaflets giving information about this special season and its obligations.

The story, "Where Love Is, There God Is" by Tolstoi, abridged by Edna Lyman in the book, *Story Telling, What to Tell and How to Tell It,* illustrates the truth of Matthew 25:40.

Easter stories that will be enjoyed by young people and adults are:

"Nature Parables," by Margaret Gatty.

"A Story of Faith," from *In Storyland,* by Elizabeth Harrison.

"The Boy Who Was Scaret o' Dyin'." "The Plant That Lost Its Berry" and "Old Stony Face," from *Story Tell Lib,* by Annie Trumbull Slosson.

"The Caterpillar's Journey" by Charlotte Brown from *Primary Lesson Stories,* Year I, Part II, by Mildred J. McArdle.

"The Boy Who Discovered Spring," from *Why the Chimes Rang,* Alden.

The Life of Christ told in story, Scripture recitations and song, ending with the story of the resurrection and Christ's words, "Inasmuch as ye did it unto one of these my brethren even these least, ye did it unto me," could easily be planned by the young people themselves. The following songs are appropriate:

"Joy to the World,"
"Sweet Galilee,"
"Master, the Tempest is Raging,"
"Jesus Savior, Pilot Me,"
"Tell Me the Stories of Jesus,"
"'Tis Midnight and On Olive's Brow,"
"Christ Arose,"
"I Gave My Life for Thee,"
"My Faith Looks Up to Thee,"
"Where He Leads Me I Will Follow."

"Clean-up, Paint-up, Plant-up" Week

A SPRING campaign for "making the community beautiful" is becoming a national movement. The young people's group in the local church should heartily co-operate in the movement if it is promoted by the Chamber of Commerce, Federated Women's Clubs or similar organization. They should take the initiative in promoting the campaign if it has not been undertaken in the community. Waco, Texas, and Marion, Indiana, reached their slogans, "Make our city beautiful," because of the interest taken in the campaign by the groups of young people in the evangelical churches.

1. *Advertise the campaign.*—Short, snappy articles may be sent to the newspapers. Clever posters may be made and put in the shop windows. Talks may be made in the churches.

2. *Help with your own homes and lawns.*

3. *Enlist the Junior boys and girls.*—The young people may head "police squads" consisting of the children in the block in which they live. These "police squads" should work together at a definite time, picking up papers and carrying away the rubbish that has accumulated.

4. *Organize a conservation committee* to see that the work done has a permanent result.

5. *A prize or a blue ribbon* may be awarded to the boy or girl who has the best kept front lawn, the nicest bed of cannas, or the prettiest back yard during the summer. Different competitive tasks and awards may be assigned to the various ages.

6. *Co-operate in cleaning the church lawn.*—A Saturday afternoon may be set aside for a "Clean-up Party." This should be in charge of the flower committee.

Invitations.—The admission price is a red geranium and the invitations read—

Please don't forget the time and place,
Just tuck it in your cranium,
The entrance fee we wish to state
Is but a red geranium.

How to conduct the party.—Everybody should wear old clothes. Divide the company into two groups and let each choose a name. Give each side four minutes for making a yell extolling the merits of that group.

Digging dandelions.—A definite period of time is devoted to digging up dandelions and other obnoxious weeds. Each dandelion root counts a vote on the most popular girl who is previously selected by each group. The side gathering the most roots has the honor of claiming the most popular girl.

Picking up sticks and rubbish.—A contest should next be conducted to see which side can clean their portion of the church lawn first. A blue ribbon should be awarded the winning side.

Planting the geraniums.—A ceremony should be made of the planting of the geraniums brought by the members of the group. This may be similar to ivy planting conducted by colleges.

A floral program.—The theme of this program may be "Planting the Garden." Each person (or if a large number of people have been invited, one or two people from each of the young people's groups) should be previously given the name of a tree, vine or flower, and told to be prepared to give a legend, myth, recite a poem, sing a song or tell something interesting about it.

A flower guessing contest.—Blindfold the players and let them guess flowers from the scents. This is difficult and the mistakes will be interesting.

A seed contest.—Ten unmarked packages of seeds or saucers containing seeds should be placed in a row, on a table. The players are given ten minutes to guess the names of the seeds and write the answers.

A TREE ROMANCE

There was a youth so *spruce* and neat
Who loved a maiden wondrous sweet,
A *poplar* girl with her he'd stray
Along the *beech* beside the *bay*
When breezes fraught with ocean air
Would softly touch her *chestnut* hair
Her rosy *palm* in his was pressed.
To ask *pawpaw* was her request.
Should he succeed, wih hope elate
She promised him she'd fix the *date.*
He sought her home that very night
Although he feared the *dogwood* bite
But yet, for her sake he could dare
So not a *fig* then did he care.
Then spoke he to the *elder* man
"To win your daughter's hand I plan
And for her constantly I *pine*
So, honored sir, may she be mine?"
The father said, "For one so kind
Orange the world and none you'll find.
Then should she leave me, I would sigh
For she's the *apple* of my eye.
And from my side should she be torn
'Twould pierce my heart like cruel *thorn.*"
Then spoke the youth, "And yet I dare
To ask *yew* for your daughter fair.
And truthful I must surely be
Like him who chopped the *cherry* tree.
I love the maid, in truth I do,
Her cheeks have caught the *peaches'* hue
I long to press her *tulips* fair."
Replied the sire, "I'll bless the *pear.*"

From *The Ladies' Home Journal.*

The words in italics should be omitted and the key held by the committee.

April Fool Parties

THE INVITATIONS may be written with a steel pen dipped in lemon juice. Fold and write on the outside with black ink, "Heat this." One of the following invitations written by Daisy D. Stephenson may be used:

Sing a song of nonsense,
Time for April Fools;
Dignity and wisdom—
They're against the rules.
Fix for fun and folly,
Be a silly goose!
Have a perfect picnic—
And JUST—CUT—LOOSE!

Away with woe and melancholy,
And ho! for the time of fun and folly!
Forget the wisdom learned in school,
And be a perfect April Fool;
On cap and bells there's ne'er a ban,
Come be as foolish as you can!

Decorations and April Fool stunts—

Signs with "Merry Christmas," "Keep Off The Grass," "Do Not Sit On This Park Bench," "Do Not Look At This Sign," and similar warnings may be posted in various parts of the room. Narrow strips of paper may be pasted on the mirrors to look as if cracked, a handkerchief may be pinned to the floor over the sign, "April Fool." A box of candy lying on a table beside the conspicuous sign "Take One" will probably remain untouched throughout the evening.

Refreshments—

Ice cream cones representing dunce caps may be served. A Jack Horner pie may be brought out to your guests. When they pull the strings there should be found at the end a slip of paper bearing the words "April Fool."

Games—

Musical snips.—Ask each guest to bring, in a paper bag, something that will make a noise. The players form a circle and while the music plays, one of the paper bags should be started around the circle. When the music stops the person holding the bag drops out of the circle and opens the bag. The game continues until the circle is dissolved. A concert and grand march is then held.

A tearing time.—Give each player a piece of newspaper sixteen inches long and twelve inches wide from which he is to form by tearing a person, animal or article. The results are pinned to the wall and judged by a committee. A dunce cap is awarded as a prize.

Feeding the pig.—Make a pig from brown paper and paste it on a large sheet of muslin which is hung across a corner of the room. The muslin is cut away between the wide open jaws of the pig leaving a hole through which a small ear of corn or an apple may easily pass if well aimed. Each player may have three trials to feed the pig.

A joke fest.—The players sit in a circle while jokes are told. Each person should be urged to tell one. A dunce cap is awarded to the one who tells the best joke. He can wear it until another person in the circle tells a better joke. This will cause much rivalry among the "jokers" to see who can wear the dunce cap the longest.

Meeting the Jones family.—This is a splendid game for those who are easily fooled. The Jones family should retire to another room. The players who have never met the Jones family should be brought in one at a time to meet them. As they are introduced the entire Jones family should imitate every action and repeat the words of the person being introduced. This should continue until the player "catches on" when he is taken in to the Jones family and helps to imitate the next person who enters the room.

Shadow pantomimes.—"Peggy Goes to the Beauty Shop," described in a 1916 issue of *The Ladies' Home Journal,* is a stunt which causes much hilarity.

A sheet is hung between the double doors. The audience is seated in a dark room in front of the sheet. A light is placed behind the sheet so that figures passing in front of the light cause shadows to fall on the sheet.

Peggy, desiring to be beautiful, visits a beauty shop. She requests a longer nose, a more prominent chin. Peggy should wear a hat, carry a parasol and be dressed in the height of fashion. A very animated pantomine follows between the beauty doctor and Peggy. He gives her a facial massage and Peggy emerges from the hot towels with very large ears, a long hooked nose, and a chin that almost meets the nose. All made of pasteboard! Peggy looks into a mirror and falls in a swoon.

"Peggy Visits the Dentist," makes an interesting pantomime. A large piece of cardboard or a stick of wood may be pulled from Peggy's mouth by the fire tongs in the hands of the dentist.

A pantomime of "Lord Ullin's Daughter" as described in the *St. Nicholas Book of Plays and Operettas,* published by the Century Company, will cause much merriment.

Finding partners for supper.—Tie strings at an appointed place in one end of the room and wind them about the room, in criss-cross fashion until they resemble a spider web. Tie the other ends at a certain place in the opposite end of the room. At a signal the boys and girls at opposite ends of the room untie the strings and begin winding the string into balls. They continue until they find the partner at the other end of the string. On these strings at irregular intervals, tie cardboard

tags describing some stunt which they are to perform until they find the next tag or the partner. For example a tag may read, "Nod your head violently until you find the next tag." The players may be instructed to perform various foolish stunts as grinning, skipping, hopping, yawning, bawling, barking, and mewing like a cat.

A Backward Party

Invitations—

The invitations should be written backwards so that one must use a mirror to read them.

How to conduct the party—

The guests should be requested to wear their clothes "hind part before." They should be welcomed at the back door of the kitchen by the chairman of the social committee acting as hostess, who says, "I'm so sorry you must leave, do come again," or "Thank you, I'm glad you had a good time." The guests will enter into the spirit of the party and thank the hostess for a pleasant evening. The clock should strike twelve when all the guests have arrived and this is a signal for refreshments to be served. The games selected for the "Foolishness Party" may be played. The guests should find their partners for supper after it has been served. Other ways of making this party a success will occur to you as you plan the party.

A Rube Convenshun

This party which may be easily adapted, was given at the Maplewood Christian Church, St. Louis, Missouri, in honor of April Fool Day.

Invitations—

Show-bills announcing the coming "Rube Convenshun" were sent to every young person in the church. These were printed with a red crayola on ordinary brown paper. The words in the announcement were misspelled.

How the party was conducted—

The guests entered into the spirit of the evening and came dressed in outlandish costumes. Some carried traveling bags and telescopes. Girls came carrying bird cages and band boxes. A boys' class and their teacher dressed to represent a family.

Games—

The Statler Hotel.—On arrival the guests were met by a bell hop who carried their bags and escorted them to the hotel register. They were then taken for a trip over the city of St. Louis. A "barker" accompanied them to explain the points of interest.

The traffic cop.—Streets were marked with chalk on the cement floor and a traffic cop with a whistle and a "Go and Stop" sign stood in the middle of the room. Arrests were made during the evening.

The street car.—A street car made of heavy brown paper with artistic windows drawn upon it, whose motorman and conductor were the teacher and president of one of the boys' classes and whose motive power was the boys of the class, clanged down the streets.

The art museum.—This sign was over the door of one of the smaller adjoining rooms. An art loan exhibit was on display and the guests were given are catalogues containing the number and subjects and were told to find the pictures.

1. A Marble Group. (Three china marbles.)
2. Birthplace of Burns. (Curling iron.)
3. Sweet Sixteen. (Sixteen pieces of candy.)
4. Place of Departed Spirits. (Empty camphor bottle.)
5. Something to Adore. (Door knob.)
6. A Drive Through the Wood. (A nail driven through a board.)
7. Deer in Winter. (A piece of coal.)
8. The Swimming Match. (Match floating in water.)
9. Full Length Portrait of Penn. (A pen.)
10. The Staff of Life. (Bread.)
11. Spring, Spring, Beautiful Spring. (Spring from a door.)
12. The Little Wood Chopper. (Hatchet.)
13. The Portrait of a Popular Beauty. (Mirror.)
14. Connecting Links. (Sausages.)
15. The Horse Fair. (Hay or corn.)
16. The Little Peace Makers. (Scissors.)
17. The Perfect Foot.. (A twelve inch ruler.)
18. Before and After Lent. (A new and old umbrella.)

These will suggest others. A committee was appointed to judge the pictures and a blue ribbon was awarded to the best one.

The photo gallery.—The players posed for their pictures and the photographer handed out to them cartoons pasted on cardboard.

The millinery shop.—Each player was given colored tissue paper and pins from which to make a hat for himself. The hats were to be worn the rest of the evening. A prize was given for the best hat.

View from the Merchants' Exchange building.—The guests were escorted to the kitchen where they climbed a chair placed on top of a table and looked into the "Mississippi River," a pan of water in the sink in which toy boats floated.

The toy theatre.—A room adjoining the large room where the guests assembled was converted into a theatre. The stunt, "And the Lamp Went Out," by Pierce, was presented. This very ludicrous stunt may be secured from March Brothers, 210 Wright Avenue, Lebanon, Ohio.

The oriental restaurant.—Girls, dressed in Japanese kimonos served refreshments in an adjoining room decorated with Japanese lanterns.

The kangaroo kort.—Those who were arrested during the evening were brought to trial. This was the climax to a hilarious evening.

MAY

A May Day Party or Festival*

IF the weather permits, this party should be held outdoors and should include a hike to the woods for wild flowers. The party as planned here is equally well adapted to indoors. One of the following rhymes written by Daisy D. Stephenson may be used for the invitations:

O hearts are glad and all is play!
Sweet flowers bloom along the way;
Come out! In fields and meadows stray,
And greet with joy the bonny May.

To the blossomy woods, away, away!
The spring is here, and the world is gay!
We'll gather the flowers to crown our Queen,
And garland the May-pole on the green.
Like woodland sprites we'll frolic and play,
And keep this beautiful first of May.

It's such a happy posy time,
A ring-around-the-rosy time,
In meadows green the little lambs are playing;
It's merry lark and linnet time,
A blossom-every-minute time!
Let's all go out in field and wood a-Maying!

1. Make the ticket of admission a bouquet of flowers.

2. Assign to committees the task of furnishing the May baskets.

3. Prepare in advance the card of greeting to be placed in the May basket to be sent to the sick or aged of the church or community.

4. When the guests assemble on May Day night assign groups to different sections of the room. Allow fifteen minutes for groups to complete in arrangement of May baskets with the flowers brought. Give a blue ribbon award for the most attractive May basket.

5. Next let the boys choose the girl that they think should be crowned Queen of the May. Decide by ballot with nominations from the group.

6. When the Queen has been chosen, she will select from among the girls present her seven attendants. Send the attendants to the adjoining room to arrange the throne (arm chair decorated with the May baskets) for the Queen of the May.

7. All other guests form a column, two by two, and to music, march to the adjoining room and form a London Bridge by standing three feet apart and joining tips of fingers in an arch. Through this arch the Queen of the May passes to the throne.

*Contributed by Cynthia Pearl Maus.

Six attendants stand behind the throne and the seventh at the right side holding the crown. The Queen approaches and kneels in front of the throne, while the seventh attendant places the crown on her head, and escorts her to the throne.

8. The seven attendants then pass to the center of the room or to the May-pole, if the event is out of doors, and each takes one of the seven streamers, (violet, indigo, blue, green, yellow, orange, and red) unwinding them and forming a circle around the May-pole. All the other guests form a large circle around the outside of the May-pole circle for the May Day song and dance.

You can use the regular May Day song and folk-lore dance, or the Luby-loo, adapting the words to the occasion:

"We dance the Luby-loo, we dance the Luby-loo,
We dance the Luby-Luby-Luby-loo,
Every May Day night,—

I put my right hand in, I put my right hand out,
I give my right hand a shake, shake, shake,
And I turn myself about.

We dance the Luby-loo, we dance the Luby-light,
We dance the Luby-Luby-Luby-loo,
Every May Day night,—

I put my left hand in, I put my left hand out,
I give my left hand a shake, shake, shake,
And I turn myself about.

"We dance the Luby-loo, we dance the Luby-loo,
We dance the Luby-Luby-Luby-loo,
Every May Day night,—

I put my both hands in, I put my both hands out,
I give both hands a shake, shake, shake,
And I turn myself about.

"We dance the Luby-loo, we dance the Luby-loo,
We dance the Luby-Luby-Luby-loo,
Every May Day night,—

Then: "I put my right foot in, etc.
Then: "I put my left foot in, etc.
Then: I put my both feet in, etc.
Then: "I put my noodle (head) in, etc.

"We dance the Luby-loo, we dance the Luby-loo,
We dance the Luby-Luby-Luby-loo,
Every May Day night,—

End the May-pole dance with nine "rahs" for the May Queen.

9. The next event of the evening may be a flower guessing contest. Select in advance ten flowers, if possible flowers that bloom in the month of May. Put objects up in the room that suggest the names of the ten flowers selected. Provide each

guest with paper and pencil and see who can guess the names of the ten flowers in the shortest time.

10. Assign in advance to small groups one of the following phrases, and ask them to keep it secret.

"We go a-Maying."
"Sweet Bunch of Violets."
"A May Day Shower."
"May Apples."
"Queen of the May."
"April Showers Bring May Flowers."
"Daffodils."
"Lilacs."

Ask each group to get up a charade that will indicate the word or phrase assigned to them. Allow five minutes for presentation of the charade, and three minutes for the others to guess it. The captain of the group will announce the charade by giving the number of words in the phrase or syllables in the word and the number of scenes or acts. Give a blue ribbon award for the most clever charade.

11. Assign names of ten different flowers to ten of the guests. Provide all the others with slips of paper and see how many of the flowers secretly assigned they can guess by asking questions that can be answered by "yes" or "no." Limit the time for this event to ten or fifteen minutes and give a package of flower seeds as an award for the person who has guessed the largest number of flowers correctly.

12. As the last event of the May Day festival, take the May baskets arranged early in the evening to the homes where there is sickness or a shut-in and hang the basket on the door-knob. Each basket should bear a card of greetings from the church to the person that is sick or shut-in.

Light refreshments may be served just before the closing event.

Observance of Mothers' and Daughters' Week

THE week preceding Mother's Day, the second Sunday in May, is known as "Mothers' and Daughters' Week." It is a national movement and should be observed by holding a Mothers' and Daughters' banquet during the week and a special service on Sunday.

The programs, invitations, advertising and decorations for the banquet and the church service should be in charge of a committee consisting of representatives from the girls' classes with women advisors. A conservation committee to plan for further get-togethers of mothers and daughters should be appointed at the banquet. Use the register of guests at the banquet for a mailing list.

The Mother and Daughter Banquet

1. Set the date for the banquet early. The success of the mother and daughter observance depends upon the work done previously by the committee.

2. Make the banquet a real event. A double ticket at reasonable price admitting mother and daughter might be used. Have the men and boys of the church prepare and serve the banquet.

3. Let no woman be admitted without a girl, or no girl without a woman. There is a great advantage in holding to the mother and daughter idea, but girls in the Sunday school who do not have mothers and women who do not have daughters should be provided for. Be sure that every mother sits with her daughter.

4. Mothers of all ages and daughters above twelve years should be eligible.

5. Every mother and daughter in the church should be there. There may be girls in your Sunday school or Christian Endeavor Society whose mothers are not members of the church. Help these girls bring their mothers. There may also be mothers and daughters in the community, neither of whom attend church, and attendance at this banquet may win them to the church.

6. The mother having the largest number of daughters present at the banquet should have special mention and may be given the place of honor.

7. Have plenty of good music. Have an orchestra made up of the fathers and sons of the church. Have special vocal numbers by mothers and daughters.

8. Have the mothers and daughters sing familiar songs, accompanied by the orchestra. The song sheet which was used at the Fathers' and Sons' banquet may be used. Songs and toasts necessary for carrying out your program should be printed in your menu folders.

"SWEETEST MOTHERS"

(Tune, "Sweet Evalina.")

Dear, dear Mothers, sweetest mothers,
Our love for you will never, never die,
Dear, dear Mothers, sweetest mothers
Our love for you will never, never die.

"M" is for the million things she gave me,
"O" means only that she's growing old,
"T" is for the tears she shed to save me,
"H" is for her heart of purest gold;
"E" is for her eyes with lovelight shining,
"R" means right, and right she'll always be,
Put them all together, they spell "MOTHER"
A word that means the world to me.

"RAISE A SONG FOR THE MOTHER'S BANQUET"

(Tune, "Tipperary.")

Raise a song for the Mother's banquet
Give a shout then, Ha! ha!
Brightest spot in this old city,
Sing it out, Rah-rah-rah.
Happy-hearted jolly daughters,
In for work or for fun.
Let'er go; Bing! Bing! for the banquet—
There's the only one.

"OUR WAY"

(Tune, "My Task.")

(*First verse sung by daughters*)

To love my mother better ev'ry day,
To ease life's burdens for her on the way,
To see her smile when she hears me say
I will be true to you,
I will be true to you,
For this I pray.

(*Second verse sung by mothers*)

To teach my daughter how to work and pray,
To help her find the pathway every day,
To lead her gently on the higher way,
And teach her service too,
And teach her service too,
For this I pray.

9. Secure speakers early. Be sure that they get the full purpose of the occasion or they will probably "miss fire." Instruct them to give their messages briefly and to the point.

10. Often the best results are obtained by strictly local leaders. Make the banquet a purely local affair. Don't forget to use the girls themselves as speakers. Have informal talks by mothers and daughters and then a "straight from the shoulder" address on the relationship of mother and daughter. This occasion

should draw mothers and daughters closer together, break down the usual reserve and make them really "chums."

The subjects suggested below will help you in planning your program:

"Who Shall be a Mother to My Daughter?"
"The Kind of a Mother I Like."
"What Sort of a Daughter May I Expect."
"When I was a Girl."
"When I Get to be a Woman."
"The Mother and Daughter in the Church."
"My First Beau."
"Chums."

Then and Now

Scene.—An attractive living room with a modern girl lounging in an armed chair reading a magazine which she throws aside in disgust as the curtain rises.

Modern Girl—

Stupid, absolutely! What an elopement! Nothing new about that—trite as it can be! Why didn't he whiz her away in an aeroplane? It wasn't a bit of a thriller! It takes more than that to interest me. (Goes over to the window and looks out.) Oh, I hate a rainy evening, I wish somebody would call me up or come over, or something. Suspect I'd better rest, though, while I have a chance. This has been a strenuous week.

(Enter Old Fashioned Girl dressed in hoop skirt, and tight bodiced waist, humming softly "Believe me if all those endearing young charms.")

Modern Girl—

Why—Why——!

Old Fashioned Girl—

You asked for company, didn't you?

Modern Girl—

Yes, but—.

Old Fashioned Girl—

But you weren't expecting me?

Modern Girl—

But who are you?

Old Fashioned Girl—

I am the spirit of the Old Fashioned Girl. We have so many things in common, although our ways are different, that I thought we might spend this rainy evening together.

Modern Girl—

I'm glad you came. What a living picture you are! I have heard it said that

the modern girl cannot compete in attractiveness with the Old Fashioned Girl. I wonder if we today are losing the sweet reserve of the girl of long ago. "Pep" seems to have taken its place. Oh, won't you sit down and talk with me?

Old Fashioned Girl—

(While seating herself with difficulty on account of her full skirt.) Oh, I believe you girls are just as attractive in your own way as we were.

Modern Girl—

My! I would hate to wear such a cumbersome skirt.

Old Fashioned Girl—

(Watching the other trying to pull down her short, tight skirt.) Tight skirts are rather a nuisance, aren't they?

Modern Girl—

But they are the style!

Old Fashioned Girl—

So were these the style when I wore them.

Modern Girl—

Well, I wouldn't wear them even if they were the style.

Old Fashioned Girl—

Are you quite sure?

Modern Girl—

What do you mean?

Old Fashioned Girl—

I mean that perhaps we have found the first respect in which we are alike. The spirit which prompted me to follow the style in my day does the same thing for you now. If these were the style at this period, yours would probably be fuller than mine. You modern girls go to such extremes you know.

Modern Girl—

But could you dance with skirts so full?

Old Fashioned Girl—

Indeed, we could. And I was not such a wall-flower myself. I used to do the Lancers and the Schottische, and all the fancy dances. I led the Minuet with John. (Dances a few steps of the minuet.) Don't you like that?"

Modern Girl—

Yes—It's lovely. But it's so slow. I don't see how you girls had any fun.

Old Fashioned Girl—

How do you do it now?

Modern Girl—

Oh, we put a lot more pep into it, like this. (Dances a few steps.) See!

Old Fashioned Girl—

Oh, we had lively ones, too. Did you ever see a Polka? (Dances polka.) And then, of course we always danced the Virginia Reel. Our music had so much rhythm.

Modern Girl—

But wasn't most of your music awfully sentimental?

Old Fashioned Girl—

Yes, it was; but our songs were beautiful.

Modern Girl—

I wish you would sing one for me.

Old Fashioned Girl—

Why, to be sure! Just a bit of one. (Sings "Love's Old Sweet Song.")

Modern Girl—

How lovely! I must confess our songs are different. Think of "Vamp a little lady, Vamp a little lady," or "Go feather your nest." No, I shan't sing you one of ours.

But how did you go to parties in your day? You didn't have automobiles or the yellow taxi to call?

Old Fashioned Girl—

No, indeed! We had our fine horses. And we were glad enough to have them after the ox-carts of my mother's day.

Modern Girl—

Oh, I know! Grandmother has told me so often about the time they stole the oxen out of their father's stable to go to a party. The oxen ran away and they were thrown out and tumbled into the dirt. They were perfect sights but they had to go on to the party just the same because they were afraid to go home. (Thoughtfully.) I guess you did have a lively time after all.

Old Fashioned Girl—

Yes, we enjoyed ourselves just as you do now. Girls haven't changed so much down deep in their hearts. (Picks up the magazine from the floor.) What were you reading, dear, when I came in?

Modern Girl—

Oh, a stupid old story from that magazine.

Old Fashioned Girl—

We didn't have magazines to read in my day.

Modern Girl—

This was supposed to be a thriller, but I didn't think much of it. A story has to be really good to interest me. If it isn't, I would rather read something on sociology or politics. Since we girls have to vote we simply must know how to use the ballot intelligently. We read many other things than magazine stories.

Old Fashioned Girl—

Oh, fiddle-dee-dee! We read real love stories. *Jane Eyre* and novels written by that hobble-de-hoy Englishman, Dickens. His stories are lovely—so pathetic. I just wept and wept over them. And our love affairs were so romantic.

Modern Girl—

Oh, well! Maybe ours have quite a thrill, too.

Old Fashioned Girl—

And have you, too, all your love notes tied with ribbon and carefully hidden away?

Modern Girl—

Love notes! Dear me, no! What a waste of time! He says it all over the telephone now.

Old Fashioned Girl—

Yes, but you miss the romance of getting letters out of the hollow of the old sycamore tree. Often I found a note there from John telling me he would saddle his mare and ride over that evening. Then he would sit in front of the big fireplace with father and mother—and me, and we would talk of—oh, almost everything. And sometimes I would play and sing for him. (Gazes into space, dreamily.) That's what we called "sparking!"

Modern Girl—

The boys go "fussing" nowadays, and "rush" us madly. They call us up and half an hour later are out to take us to a picture show. But they don't take dad and mother along. We seldom stay at home in the evening. (Gets up and walks restlessly about.) I sometimes wish we did. Dick and I never get a chance really to talk. Maybe I could make up my mind—(drops down beside the other girl.) Tell me, dear, were you ever proposed to?

Old Fashioned Girl—

(In confusion.) Oh, I don't—Well, yes, once. I never told any one before. We just couldn't. But somehow it seems different with you. Would you care to hear about it?

Modern Girl—

I'd love to. Did he go down on his knees as all the old fashioned beaus did?

Old Fashioned Girl—

No, mine didn't, although they usually did. He came courting for months before he got up courage to put the question. But first, he very properly asked father for my hand. After he had gained his consent, he came to me. I will never forget it! It was one Sunday afternoon when we were riding along in the phaeton behind old Dobbin. He told me he had always admired and respected me, and he did me the honor of asking me to become his wife. Now that I have confided in you, you surely will tell me of your beau.

Modern Girl—

(Confused.) Which one? Why, I haven't any.

Old Fashioned Girl—

Surely there is a young man who calls on you.

Modern Girl—

Oh, yes, lots of them. Not beaus, just good friends.

Old Fashioned Girl—

But there must be one whom you think most of. Tell me how he proposes.

Modern Girl—

Proposes! Well, he doesn't fall at my feet, to be sure. But there's one thing about Dick, he won't put it in plain English until he knows just what I think. He drops gentle hints all along the way and sort o' leads up to it till he finds out where I stand. But he is different from most of them. You never can be sure they mean just all they say. They propose at the drop of a hat and surely with the understanding that you will refuse—thunderstruck if you don't.

Old Fashioned Girl—

My dear! You almost horrify me!

Modern Girl—

But love isn't taken so seriously today. It is becoming incidental, not the whole thing in a girl's life.

Old Fashioned Girl—

So it has come to this? I'm sorry you think on love so lightly. Don't you ever seriously consider marriage?

Modern Girl—

Oh, yes, but there are so many different things to do. Yet—I might as well admit, perhaps I am in love with Dick.

Old Fashioned Girl—

Then you should think of marrying him.

Modern Girl—

Well, having an evening at home and having you, the spirit of the girl of all ages, come to me and tell me your story of love has put a few serious thoughts into my head.

Old Fashioned Girl—

I must go, then, and leave you to your thoughts. May you enjoy the happiness that was mine, for girlhood is always the same, yesterday, today, and forever. And now, adieu. (Curtsies deeply and leaves.)

Modern Girl—

I wonder if she is right? Was the Old Fashioned Girl better or happier than I? I believe not. As long as a girl holds her ideals and keeps her true womanhood, there is no danger despite the tendency of the times. May I be the poet's dream,—"a perfect woman, nobly planned by God."

(The End, curtain)

The following program was given at the Mothers' and Daughters' Banquet, Union Avenue Christian Church, May 6, 1921. The dialogue, "Then and Now" was written for the occasion and presented by Misses Helen Wood and Claradell Parks.

PROGRAM

Toastmistress, Miss Mabel Conway

Invocation .....Mrs. George A. Campbell

DINNER

Songs:
"M-O-T-H-E-R"
"Girls, Girls, Girls"

Toasts to Mothers:
Loyalty .....Miss Glen May
O-pportunity .....Miss Virginia Black
V-irtues .....Miss Helen Nicolson
E-verlasting Devotion .....Miss Marian Coleman

Song .....Young People's Department

Dialogue:
The Old-Fashioned Girl.....Helen Woods
The Modern Girl .....Claradell Parks

Reminiscences—
My First Beau .....Mrs. George W. Muckley
My First Proposal .....Mrs. Grant K. Lewis
The Funniest Thing That Happened on My Wedding Day .....Mrs. S. J. Corey

Songs Our Mothers Used to Sing.....
.....Miss Thelma Hayman, Miss Kathleen Lucy

Stories.....Miss Hazel A. Lewis

Song—"M-O-T-H-E-R"

BENEDICTION

MOTHERS' AND DAUGHTERS' BANQUET 1920

Dr. Fry Memorial M. E. Church, St. Louis

Song.—M-O-T-H-E-R.
Toast.—"Being Friends With One's Family"—An Ideal Mother.
Reading.—"Ma and the Auto".....By Guest—girl of twelve.
Toast.—"What It Means to Have a Daughter .....A girl with a year old baby girl.
Girl Sextette.—"Sleep Kentucky Babe"—"Mighty Lak a Rose."
Toast.—"Life's Red Letter Days"....The favorite mother in the church
Humorous Song.—"Who's Who On the Faculty."
Story.—"Old Mother Necessity".....Girl of Seventeen.
Toast.—"Thoughts".....Girl of Eighteen.
Song.—"Home Sweet Home".....Mother and four daughters.

During the banquet the class of sixteen year old girls entertained with funny songs, told jokes about those present, etc.

ONLY ONE MOTHER

"Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world."—*Kate Douglas Wiggin.*

"Hundreds of stars in the pretty sky.
Hundreds of shells on the shore together;
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather.

"Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies out on the lawn;
But only one mother the wide world over."

Mothers' Day Programs

Mothers' and Daughters' Sunday—For Mothers' Day*

THE program should be in the hands of the pastor and the committee. One woman and three girls may constitute committee on arrangements and program.

1. Have a special sermon to mothers and daughters.

2. The following topics may be handled by one speaker or by five different ones. It is suggestive only. Some churches prefer to use evening service also in the observance of this day. Have the mothers and daughters seated together emphasizing the family idea.

"When Mother and Daughter Pull Together:"

a) In the Home.
b) In the School.
c) In the Church.
d) In the Community.
e) In the Social Life.

3. Advertise the special service in your community through women's and girls' organizations; papers, posters, etc. See that every mother and daughter in your community has an invitation to attend.

4. Arrange a special musical program to be given by the girls.

5. Perhaps it will be well to have short talks by mothers and daughters. Let the older girls usher, and take the offering.

6. The carnations should be furnished by the men and boys of the church.

7. The place of the church in the home and in the life of the mother and daughter is the thing to be emphasized on this day.

Those who have charge of the program for the banquet and the Sunday service will find use for the following poems.

"Mother O'Mine," by Judd Mortimer Lewis, was written especially for Mothers' Day.

"Mother," by C. O. Nelson.

"To My Mother," by Mary G. Buchanan.

"To My Mother," by Lizzie McLain.

"To My Daughter," by E. Carpenter.

These may be had in postcard size or in the size to frame, from W. O. Graham, 210 E. 11th Street, Kansas City, Missouri. The "Mothers' Day Order of Service" arranged by Antoinette Abernathy Lamoreaux, which may be obtained from any publishing house, suggests a fine lot of material for the Sunday service.

*Planned by Cynthia Pearl Maus.

Suggestive Order of Service for Mother's Day—A Department Service*

Instrumental prelude.

Hymn—"Love divine."

Lord's Prayer.

Responsive Scripture reading

Boys.—"And the man called his wife's name Eve; because she was Mother of all living."
Girls.—"She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up and call her blessed.
My son forsake not the law of thy mother.
It shall be a chaplet of grace unto thy head,
And chains about thy neck.
For the commandment is a lamp; and the law is light.
Bind them continually about thy heart.
Tie them about thy neck.
Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother, which is the first commandment with promise."
Boys.—"A foolish son is the heaviness of his mother.
Despise not thy mother when she is old.
When Jesus saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy Son. Then saith he to the disciple, Behold thy Mother. And from that hour the disciple took her into his own home.
As one whom his mother comforteth, so will I comfort you."

Hymn.—"My Faith Looks Up To Thee."

Prayer.

Response.—"Father, We Thank Thee."

Class Period.—Thirty Minutes.

Reports and Announcements.

Harp solo.

Responsive reading.—"Tributes to Mother."

"If you would reform the world from its errors and vices, begin by enlisting the mothers."—C. Simmons.

"Let France have good mothers and she will have good sons."—Napoleon.

"Unhappy is the man to whom his own mother has not made all other mothers venerable."—Richter.

"I would desire for a friend the son who never resisted the tears of his mother."—Lacratelle.

"You have been the best mother—I believe the best woman in all the world. I thank you for your indulgence to me, and beg forgiveness for all I have done ill, and for all I omitted to do well."—Dr. Johnson.

"If I had all the mothers I ever saw to choose from, I would have chosen you."—Carlyle.

"How much I owe to my mother for having so exercised me in the Scriptures, and above all, having taught me to reverence them as transcending all thought and ordinary conduct."—Ruskin.

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*Observed by the Intermediate Department of the Central Christian Church, Indianapolis, Indiana.

"In memory she stands apart from all others, purer, doing more, and living better than any other woman."—Alice Cary.
"All I am my mother made me."—John Quincy Adams.
"All that I am, or hope to be, I owe to my angel mother."—Lincoln.

Solo.—"Home and Mother."
Reading.
Twenty-third Psalm.
Mizpah benediction.

A Church Service

Organ prelude.—"Communion" ..... Batiste
Processional hymn ..... High school girls' chorus
Scripture lesson ..... Read by a girl
Prayer ..... By a mother
"My mother dear" ..... A lover
Intermediate sextette or octette
Vocal solo.—"My Mother" ..... Ackley
Violin solo.—"Ave Maria" ..... Bach-Gounod
Organ accompanist
Piano accompanist
Vocal Solo.—"Mother" ..... Ride Young
Morning message ..... "Service"
(By a Woman)
"Shadows" ..... Carrie Jacobs Bond
Senior or Young People's octette
Closing Hymn.—"Mother" (Tune "America")
Prayer
Organ postlude.—"Sortie March" ..... Batiste

Consider:

"The dignity, the grandeur, the tenderness, the everlasting and divine significance of motherhood."—DeWitt Talmage.

"MOTHER"
(Tune, "America".)

My mother praise to thee,
Thou whose temerity
Gave me my birth;
Thou who wast once a bride
Art now my dearest pride;
In love mayst thou abide
In heaven and earth.

Mother! That precious name,
Forever the same,
Earth's sweetest word!
Though ages past have flown,
No sound was ever known
Like that dear name alone,
Or ever heard.

—Anonymous.

JUNE

Observance of Children's Day for Foreign Missions

THE "Children's Day" program the first Sunday in June is the climax to a six months' study of some phase of foreign missionary enterprise, through maps, posters, stories and talks presented usually during the opening services of the Sunday school, or in extension classes. Many denominations issue special programs for this work. The United Christian Missionary Society furnishes some material published in *World Call* containing stories and incidents regarding American and Foreign Missions and Benevolence. This material is for use in local schools.

1. Send to the United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Missouri, or to your own denominational headquarters, for the Children's Day service which will be suggestive in planning.

2. Assign a definite part of the program to the members of the Intermediate, Senior and Young People's groups. They may give a pageant, a dramatization of a Bible story or missionary incident, or the symbolic interpretation of a missionary song. In a recent program, there was a playlet for the Intermediates, *Dr. Doubter is Convinced,* and a pageant, *Peter Parker's Lancet,* for the Seniors and Young People. Incidents and stories which may become the basis for dramatizations can be obtained by reading Missionary books and the *World Call.* A list of missionary plays and pageants may be secured from the Missionary Education Movement, 150 Fifth Ave., New York City.

3. The Young People's groups may give their presentation as part of the Children's Day program in the morning, or they may take charge of the Sunday evening service and give a missionary play. *Sunlight and Candlelight**, a Japanese play, contains a direct message to every person in the audience.

4. The church auditorium should be appropriately decorated with flowers, foliage, flags of all nations, a missionary map of the world and missionary mottoes. Use "artistic restraint" in the decorations to make them really effective. The young people should be responsible for the decorations.

5. Talk the offering enthusiastically. If the duplex envelope is not used special envelopes should be given to each person at least two weeks before Children's Day. The groups should be apportioned or should make pledges for the offering. An outline of the flag may be drawn on a blackboard and divided into squares.

Each square may represent fifty cents or a dollar or whatever amount you desire. Let each group volunteer to be responsible for a definite number of squares. After the offering has been made the squares may be filled in with red, white and blue chalk.

*Secured from Missionary Education Movement.

Go-to-College Sunday

YOUNG people are being lured away from college by abnormal wages paid in industry. A "Go-to-college" Sunday should call attention to the fact that these are abnormal times and that when once more society is stabilized the college men and women will have the advantages that naturally accrue.

1. This day should have a distinctive spiritual service. The need of trained leaders of the right type in every walk of life should be stressed and the opportunities for trained Christian leadership should also be presented.

2. Advertise the "Go-to-college" service. A personal invitation should be sent to the Intermediates, Seniors and Young People, signs by the minister and the leader of the group to which the boy or girl belongs. Advertise in the newspapers.

3. Plan the service for the young people. Have special vocal numbers. A male quartette will attract people who are somewhat indifferent. Reserve a section of the auditorium for young people.

4. Have one of the young men or women make a large poster, entitled, "Does Education Pay?" The data for the poster can be obtained in chapter 11, "How Does Education Affect Us" from *Making Life Count,* by Foster. Display this poster in the church vestibule and in the department assembly rooms during the summer months.

5. Send names of the high school graduates and prospective college students to our college presidents requesting that they be put on the mailing list for catalogues and bulletins. A college publication sent to a fourteen year old girl aroused her desire to go to college and caused her to choose that specific college.

6. Send each year to the Board of Education, Disciples of Christ, 922 Downey Avenue, Indianapolis, Indiana, for literature giving information regarding the observance of Education Day and a "Go-away-to-college" service. The following order of service is suggestive.

Go-Away-To-College Service

Program

Music—

A march will be appropriate. It is fitting to have the young people who have been and those who are going away to college march in with the minister and occupy places on the platform. At any rate, have them seated where they can be seen by the audience.

Invocation—

Special music—

Preferably some college hymn or song.

Devotional—

The regular order preceding sermon can be used here.

Special music—

Again some college production or some selection by one of the young people.

Discourses—

Why I am going.—A five-minute talk by some young person who expects to go away to college in September.

Why I went.—A five-minute talk by some one who was in college last year, setting forth the reasons which impelled him to go, and, if to one of our own schools, why he chose it.

What it meant.—A five-minute talk by some college graduate, telling the great value of a college education.

Sermon—

The minister ought to use whatever time remains in "putting on the cap sheaf." You will know how to do this. If you desire material, the Board of Education will be glad to furnish it. Your attention is called to the September, 1920, issue of the *World Call,* in which you will find two or three articles dealing with this subject.

Music—

Benediction—

Note—Decorate the church with college pennants and colors.

A College Social or Stunt Party*

HAVE this party in the form of a banquet with several tables. Each group of young people should have charge of one of the tables. Each table should represent one of our own colleges and should be decorated with pennants in the college colors. A contest may be held to see which group can have the best decorated table. College yells should be prepared, those of the college represented if possible. Original songs and yells may be planned.

Invitations—

One of the following rhymes by Daisy D. Stephenson may be adapted:

Hick-a-ro! Heck-a-ro! Hack-a-ro, Rep!
We're the folks so full of pep.
Livest wires you ever saw—
College students, Rah! Rah! Rah!

Fall in line and watch your step!
Join the bunch that's full of pep;
Fun won't interfere with knowledge—
Give three Rahs for the folks from college!

To college, to college, to bone and to dig!
Home again, home again, dancing a jig;
Rah for the students, and rally to meet them,
On (day) at eight, all together we'll greet them.

Information contest—

Some person, preferably an older leader should prepare a list of questions about the colleges of your church. This information for Disciples of Christ may be found in the *Year Book of the Disciples of Christ* or may be secured through the Board of Education, Disciples of Christ, 922 Downey Avenue, Indianapolis, Indiana.

All young people of the church should have access to this literature before the party and it should be understood in a general way just what the information is to cover so that all groups will have an equal opportunity to be prepared.

The leader puts the questions to the various tables. So many points are awarded for each question answered. If none at the particular table addressed can answer the question put to them, the first to volunteer from another table will be awarded the points for his college. Score is kept on a blackboard.

The score should also be kept for the best original yell, best original song and the best decorated table. The judges should be selected from the Church Board.

*Planned by Richard Heilbron.

The "college" earning the greatest number of points should be given a tin cup representing a silver loving cup.

Special recognition may also be given at the banquet tables in honor of the high school graduates who have decided to enter college and those who are already in college from the local church and school. The speeches should be brief and entertaining.

"Why a College Education?"
"The Church and Trained Leadership."
"Making the Most of My Life."
"Some Humorous College Experiences," by a college graduate.
"What I Got From My College Life," the minister.

A party may be held instead of the banquet outlined above, or, the ideas presented in both parties may be combined.

Decorations—

The room should be decorated with pennants of our own colleges. Pictures of the college buildings may be used on posters. College catalogues and bulletins and annuals should be placed on a table where they are easily accessible.

As each guest enters, he should be given a small cardboard pennant and he will go at once to the place designated by a large pennant of same color. The name of the college is thus known.

When the different groups are formed, allow a few minutes to make and give a yell for their college. A certain number of points should be given for the best yell.

Each "college" must choose one representative for the following events.

Games—

Drinking contest.—Give each player a little water in a glass and a teaspoon with which to drink it. The winner is the one who first empties the glass without spilling any water.

Quarter dash.—Give each player a quarter and a toothpick. The quarter must be pushed along the floor with the toothpick. The winner is the first one to cross the chalk line.

Blindfold race.—Two representatives must be chosen from each college. All are blindfolded and given a plate of popcorn which they must feed to each other.

Shot drop.—The players stand in a row. A bottle is placed in front of each. Give seven shot to each one and have them drop one shot at a time into the bottle while standing erect.

Broad grin.—The players stand in a row. Judges measure mouths to see which has the broadest smile.

Endurance contest.—Give each player a cracker. The one who can eat it and whistle a tune first, wins.

Sack race.—Give each player a paper sack. The one who can blow it up and pop it first, wins.

Score is kept on a blackboard. The college winning the "meet" is awarded a cup as in the "College Night Social." After the "meet" the players may sit around an open fire and listen to a talk by the minister or leader on some phase of college life. The subjects given in the "College Night Social" will be suggestive.

JULY

An "Anti-Summer Slump" Campaign

WATCH *International Journal of Religious Education, The Bethany Church School Guide,* and other papers for new plans.

2. Keep a scrapbook for reference. Clip and paste articles giving plans that appeal to you.

3. Find out which of your members expect to be away during the summer, when they will leave home, and when they will return. A memoranda should be kept by the secretary. When a member of the group goes away the secretary may send a "bon voyage" card and request that person to send a greeting to the group. On the date of their expected return, a "Welcome Home" card should be sent, telling them that you are expecting them at the church the following Sunday. This will prevent any possible loss. A "Good Time Club" may be organized by the stay-at-homes. This will arouse an esprit de corps that will be reflected in the Department.

4. A card or note should be sent to the absentees each week. Splendid booster cards with clever rhymes may be secured from the Christian Board of Publication. St. Louis, Missouri. Or your own denominational publishing houses may have similar materials. Know why the members are absent.

5. Arrange for good substitute teachers in the classes on Sunday morning. Special effort should be made to keep the sessions interesting. Scenarios may be planned from certain lessons. Questions that will cause a discussion should be asked. Posters may be made to illustrate lessons. Special emphasis should be laid on Bible geography as presented in *Handwork in the Sunday School,* by Littlefield.

6. If the majority of teachers must be absent during the summer, organize a summer session with the entire department meeting together for an hour. The program should be varied and interesting.

7. The opening service should be worth while and spirited. The music plays an important part. Stories should be told about the hymns that are sung. These may be found in *Famous Hymns with Stories and Pictures* by Bonsall. Dramatization of Bible stories may be given by different groups of young people. The stories of Paul may be impersonated. *Paul, The Dauntless,* by Mathews, will give the background needed in preparing the impersonation. The story of Joseph and his brethren and other short dramas in classic form may be secured for ten cents each from The Pilgrim Press, Boston, Massachusetts. Other Bible stories and parables may be dramatized by the young people themselves. Stories may be told by the members of the Story Telling Club. An interesting, worth-while program for the morning session (and Christian Endeavor prayer meeting) is the key to summer slump prevention.

A Fourth of July Christmas Tree

A BOX packed in the United States on the Fourth of July will reach a foreign mission in time for Christmas. Read the *World Call* for suggestive hints from the missionaries that will help you in planning your box. A Christmas box should include

Gifts for the mission—

Pictures.—The missionary finds many uses for small pictures. He pastes one on a card on which a verse from the Bible has been written. In some mission fields people walk miles to get a picture.

Post card strips.—Take old post cards and paste them back to back on strips of bright colored muslin. Scenic postcards of America are valuable. Fold into small packets.

Dolls.—Include all kinds of dolls. Cuddle dolls and clothespin dolls are used by many of the missionaries in their work. Dolls for India or China should not be dressed in white, which is the color for mourning in those countries.

Seeds.—What a missionary did with a packet of seeds and the effect it had upon a Chinese village is the basis of the thrilling story, "The Honorable Crimson Tree."

Money.—A donation of money may be sent to buy an organ or some such needed equipment for the mission, or be used for tuition for a needy boy or girl. It is often better to send a missionary money to buy equipment than to send the equipment direct from America. Inquire into the matter before you send either.

Presents for the missionary and his family—

Dainty things and luxuries.—The box should contain gifts that are not strict necessities. A late book, a subscription to a magazine, a box of paper, a fountain pen, Victrola records (if they own a Victrola), packets of flower seeds from the home garden, photographs, paper dolls for the little girls, a dainty collar and cuff set or a dresser scarf for the missionary's wife—things you, yourselves like—these are the gifts that make the missionary feel that the folks at home really care.

Papers for the department of surplus material—

When you pack a Christmas box, include the left-over Sunday school papers, and other literature. Write to Samuel D. Price, Department of Surplus Material, 1 Metropolitan Tower, New York City, for information.

Packing the missionary box—

A fourth of July breakfast.—The missionary box may be packed early in the morning of July 4. The group may meet at the church and have a picnic breakfast

together on the church lawn, or a simple breakfast may be cooked at the church and served picnic style.

Each person should bring to this meeting the gifts he has made for the box. They may be displayed, then wrapped for the packing and piled at the base of the Christmas tree.

The Fourth of July Christmas tree.—A small growing tree on the church lawn may be chosen and decorated with red, white and blue paper chains. The presents may be piled at the foot of the tree, and lie there while a program of patriotic and missionary songs is given.

*A living Christmas tree.**—This is an effective way of observing the occasion. A tall, dark girl should be chosen for the angel of the tree. Cut a long, plain coat from dark green, undressed cambric that will fit smoothly over the shoulders and hang like an inverted cornucopia from neck to feet. Make a peaked hat out of stiff brown paper. Cover it with the green material allowing a cape of the material to fall from the hat to the shoulders from the back. Cut moss-green tissue paper into strips six inches wide and cut each strip into rather coarse fringe, leaving a solid strip for the heading at the top two inches wide. Begin at the bottom and sew the fringe around the cloak, allowing it to reach just at the edge of the cloth. Sew another row of fringe above the first row and overlap it. Continue until the cloak and hat are covered with fringe.

Take a light wooden hoop and turning the edge of the cloak up once, fit the hoop into the fold, and hem. Decorate with tinsel, strings of popcorn and any left-over Christmas tree ornaments. No hint of its existence may be given until the time arrives and the tree glides slowly into the yard. The members may march around the tree and lay the gifts one by one at the base of the tree where they lie while the program is given.

As the gifts are wrapped ready for packing it will take but a short time to pack the things in a wooden box, nail on the lid and paint the address. All the materials should be at hand so that it can be quickly done.

*From *Things Worth Doing*, Beard.

Observance of Patriotic Sunday

THE Sunday nearest July 4 is "American Mission Day" in the Christian Endeavor calendar and should be appropriately observed. The pageant, *The Melting Pot,* (pages 110) by John D. Zimmerman was written originally for a Fourth of July observance. It is especially appropriate for the occasion.

The pageant, *The Living Cross,* published by the Abingdon Press, New York City, with a little adaptation could be presented by the Endeavor Society on this day. Send to your denominational headquarters for further suggestions.

The Melting Pot

A Christian-Americanization Pageant

By John D. Zimmerman

JULY 4 is the especially appropriate time for the pageant, but if it cannot be given then, use another date. It adapts itself readily to either the church auditorium or an out-door stage. Invite all of the church members, and the community in general.

The melting pot—

Build a light frame four feet deep and eight or ten feet wide. Make it a little smaller at bottom. Cover with black cloth or paper to resemble a large kettle. On one side, near front, have steps by which "foreigners" enter. Rear, out of sight of audience, left open, so characters may pass out to robing rooms. Arrange red tissue paper around bottom of kettle, over two or three lights, to give appearance of fire when lights are turned on at climax of pageant.

Characters and costumes—

Uncle Sam.—Dressed in stars and stripes, as usually pictured.

Spirit of Dawn.—Young lady in white, with silver wand.

Shadow of Gloom.—Young lady in black, face veiled.

Religion.—Young lady in white, wearing crown with large star.

Shades of Darkness.—Junior girls, dressed in black.

Heralds of Civilization.—Junior boys in scout uniforms.

Angels of Light.—Junior girls in white, with silver wings, if desired.

Foreigners.—Young men in characteristic costumes, not overdone. Each carries small foreign flag, and when he enters the "Melting Pot" fixes flag above the rim.

Adaptation—

A full presentation requires from twelve to twenty young people, fourteen Juniors, and a chorus, but it may be given with a smaller number. By a little adaptation, the "Spirit of Dawn" may take the parts of all the "Heralds of Civilization"; the "Shadow of Gloom" may take parts of the "Shades of Darkness," and "Religion" may take parts of the "Angels of Light." The number of foreigners may be increased or decreased, as necessary.

Music—

The chorus should be placed at one side, and a little distance from the "Melting Pot." The music is quite simple, and a large chorus is not needed.

Old hymns have been suggested, and first line given so it will not be hard to find copies. Other numbers may be substituted or added where it is desired to make the program more elaborate.

For instrumental music, medleys of old hymns and tunes are more appropriate than less familiar selections. A good pianist can furnish soft music between, and even during, the speaking parts, with fine effect.

PAGEANT

Instrumental Music.—(Without announcement.)

Prayer Song.—(Audience standing.) Last verse of American, "Our Father's God, to Thee."

Chorus sings.—"God Bless Our Native Land."

Uncle Sam—

(Enters, walks around "Melting Pot," apparently worried, and speaks slowly.) Will our experiment in democracy succeed? My country is prosperous but it is not contented. Claiming but one flag, I have many languages, and contrary customs and conflicting ideals. I have advertised my opportunities until wayfarers from every quarter of the globe have crowded my ports, and filled my cities, and spread over plain and prairie. What of the future? Will we have one language, or a Babel of tongues? Will this be one nation, or many warring factions? Might it not be best to close the door through which all of these aliens come? (Sits down and buries face in hands.)

Spirit of Dawn—

(Enters slowly and waves wand at Uncle Sam.) What troubles you, Uncle Sam? Why are you so worried?

Uncle Sam—

Tell me "Spirit of the Dawn," where lies the path of safety for America? Shall we dismantle Ellis Island? Shall we close the doors?

Spirit of Dawn—

Nay, nay, Uncle Sam, your safety is not in seclusion but in service. The ends of the earth have seen the gleam of your stars, and they are feeling their way to the light. Do not shut them out—

> " Humanity with all her fears,
> With all her hopes of future years
> Is hanging breathless on thy fate."

Uncle Sam—

But, "Spirit of Dawn," have you seen the many flags? Have you heard the

jangle of tongues? Have you seen the strange customs? How can I ever make one strong citizenship of elements so divergent?

Spirit of Dawn—

Your land is blest of God. The Ruler of wind and waves will help you. Let the gates be guarded, but not closed. Keep out the dross, but let in the gold. America is a "Melting Pot," and here abundant opportunity, exact justice and simple faith, will blend liberty-loving people of all nations into one. The path of peace is not isolation but brotherhood.

Chorus sings—

"We've a Story to Tell to the Nations."

(Uncle Sam and "Spirit of Dawn" stand together at side of platform, while foreigners enter and speak. Each foreigner in turn goes into "Melting Pot," fixes his flag above the rim, and disappears.)

Jew—

(Enters and addresses Uncle Sam.) I am the Jew. From the days of old I have believed in the true God. Once I was a great nation, but now my people are scattered throughout the earth. We prosper in material things, but our hearts go hungry. We gave the world the root and stock and branch of religion, and now we do not enjoy the fruits thereof. You scoff at our old faith, but you have not led us into the new. Both pagans and Christians have persecuted us. But we have heard that America stands for opportunity and justice, and we have come to see. More Jews eat dinner every day in New York than gathered to celebrate the Passover in Jerusalem. Three million of my people have entered your open doors. What will you do with us? ("Spirit of Dawn" leads Jew to "Melting Pot," and he enters.)

German—

(Enters and addresses Uncle Sam.) I am a German. In a land of autocracy I dreamed of freedom, and I came to be an American. We form the largest foreign language group in your country; 600,000 of us are in New York City, 300,000 in Chicago and Philadelphia, 200,000 in Cincinnati, Milwaukee and St. Louis. We have settled in every state—in cities and on farms. There are twelve millions of us here. Many of our sons fought under their new flag, against their old fatherland. Most of us are good Americans, but some have not yet learned your language or caught your spirit. ("Spirit of Dawn" leads German to "Melting Pot," and he enters.)

Irishman—

(Enters and addresses Uncle Sam.) More Irish have crossed the sea to become a part of your land than have remained behind on the Emerald Isle. It would take

the two largest cities of Ireland to equal in number the Irish population of New York City. We have made places for ourselves, in business and politics, in all parts of your country. We have learned your language and identified ourselves with your activities. We hope you are not sorry that we have come. ("Spirit of Dawn" leads Irishman to "Melting Pot," and he enters.)

Frenchman—

(Enters and addresses Uncle Sam.) France had a population of thirty-four millions, before the war. One in every seven was killed or wounded. Uncle Sam, you lost one hundred thousand young men in the struggle for democracy. We lost millions. Most of the half million French in the United States are French-Canadians. They have clung to their old language and old customs. Can you make them a part of yourself? ("Spirit of Dawn" leads Frenchman to "Melting Pot," and he enters.)

Chorus sings.—(First verse.) "Columbia, the Gem of the Ocean."

Italian—

(Enters and addresses Uncle Sam.) I represent the largest group of new-Americans. During the past fifteen years one-fourth of all your immigrants have been from Italy. Three and one-half million of us are in the United States; one and one-half million are Catholics, one million are religiously indifferent, and one million are antagonistic. Only twenty thousand are Protestants. What are you going to do about it? 200,000 of us live in Philadelphia, and New York with its 600,000, is the second largest Italian city in the world. There is a "little Italy" in almost every great American city. ("Spirit of Dawn" leads Italian to "Melting Pot," and he enters.)

Norwegian—

(Enters and addresses Uncle Sam.) There are 2,300,000 Norwegians in Norway. In the United States there are 500,000 immigrants direct from Norway, and 1,500,000 children of Norwegian parents. We have settled the farms of Minnesota and the Dakotas, and there are large groups of us in the great cities. We are finding here the freedom and opportunity we sought. ("Spirit of Dawn" leads Norwegian to "Melting Pot," and he enters.)

Bohemian—

(Enters and addresses Uncle Sam.) Three-quarters of a million Bohemians are here. Chicago, with 120,000, is the largest Bohemian center in the world. 60,000 in New York own more than eight million dollars in real estate. You have one Christian church trying to teach the way of the Lord more perfectly to the 40,000 of us in Cleveland, Ohio. ("Spirit of Dawn" leads Bohemian to "Melting Pot," and he enters.)

Russian—

(Enters and addresses Uncle Sam.) I am the Russian. I am not one people, but many. There are 150 dialects in Russia. One million of us, from five of the principal groups, are now in the United States. We have brought our old languages and our old customs. We need your language and your religion. The Christian church has opened community houses for us in Chicago and New York. You have the largest Russian Protestant church in America, but we need many more. ("Spirit of Dawn" leads Russian to "Melting Pot," and he enters.)

Mexican—

(Enters and addresses Uncle Sam.) I am a Mexican, and I want to be an American. There are two million Spanish-speaking people in your country, and others are coming in great numbers. Many of us are illiterate and religiously indifferent, and so we are good soil for atheism and Bolshevism. But we are the Protestant opportunity of the century. We are the key to the countries to the south. All Latin-America judges you by your treatment of us. ("Spirit of Dawn" leads Mexican to "Melting Pot," and he enters.)

(Enter group, carrying foreign flags, and cards giving names—Poles, Slovaks, Swedes, Danes, Swiss, Greeks, Serbians, Armenians, Bulgarians, etc.—approach Uncle Sam saying, "We want in.")

Uncle Sam—

What shall I do, they will overwhelm me?

Spirit of Dawn—

Let them enter. Liberty is strong. They will become one in the "Melting Pot." (Leads them to "Melting Pot," and they enter.)

Chorus sings—

(First verse.) "From Greenland's Icy Mountains."

(Spirit of Dawn withdraws. Uncle Sam sits down, facing the "Melting Pot.")

Uncle Sam—

I wonder if the "Spirit of Dawn" was right. To make these many people into one is a great task. I trust the "Melting Pot" will not fail.

Shadow of Gloom—

(Enters and taunts Uncle Sam.) It will not succeed. Elements so discordant can never be harmonized. Old-world jealousies will undermine your new-world ideals.

Uncle Sam—

Who are you, and what do you want here?

Shadow of Gloom—

I am the "Shadow of Gloom," and I will summon "Shades of Darkness" to fill

your "Melting Pot" with confusion. (Turns to door and beckons. "Shades of Darkness" enter, carrying packages marked "Ignorance," etc. One by one speak, and throws packages into "Melting Pot.")

Shades of Darkness—

(1) I know I can make trouble by putting "Ignorance" into the "Melting Pot," for illiteracy will make democracy a failure.

Shades of Darkness—

(2) "Superstition" will go well with "Ignorance," and will make people suspicious of each other.

Shades of Darkness—

(3) I will put "Industrial unrest" into the "Melting Pot," and soon the noise of strikes and lock-outs will be heard everywhere.

Shades of Darkness—

(4) "Religious intolerance" will cause those who should love each other to hate instead. I will put this in.

Shades of Darkness—

(5) "Class hatred" will finish the job. It will turn one group against another, and fill the land with strife.

Shadow of Gloom—

Well done, "Shades of Darkness." We may go our way. Soon there will be trouble enough in the "Melting Pot."

("Shadow of Gloom" and "Shades of Darkness" withdraw leaving Uncle Sam alone by the "Melting Pot.")

Piano or Organ.—Instrumental medley of national hymns of other countries.

(A variety of noises comes from "Melting Pot"—scratching, whistling, pounding, etc.)

Uncle Sam—

(Jumps up in distress.) There it goes now!

Shadow of Gloom—

(From one side.) I told you so.

Uncle Sam—

What is the trouble? And what is the remedy?

Spirit of Dawn—

(Re-enters.) The light of liberty is too dim, Uncle Sam, and the fires of patriotism are too low. We must call the "Heralds of Civilization" to bring fuel for the fires of freedom. (Turns and beckons, and "Heralds of Civilization" enter, carrying logs for fire, marked "Free Speech," etc. One by one speak and place logs at base of "Melting Pot.")

Herald (1)—

The right of "free speech" is a dream of all oppressed people. Give every man his voice. Though some may speak evil of thee, truth is stronger than error.

Herald (2)—

The "printing press" will help to make the people one, for as they read the same things they will come to think the same things.

Herald (3)—

In the "public school" the children of all lands will learn one language, and they will come to love one flag.

Herald (4)—

We will add play-grounds, free for all. If they learn how to play together they will know how to live together.

Herald (5)—

We will fill our "free libraries" with books, and open them to poor and rich alike.

Spirit of Dawn—

"Heralds of Civilization," you have helped Uncle Sam to do much for his people. Surely they will be contented now. (Heralds retire. "Spirit of Dawn" remains near Uncle Sam.)

(Noises break out anew in "Melting Pot.")

Shadow of Gloom—

(Dances around the "Melting Pot.") I knew it would fail. The fire won't burn. The elements won't mix. The "Melting Pot" is doomed. (Retires.)

Spirit of Dawn—

Uncle Sam, we have been neglecting the most important thing of all. This fuel is all right, but we need the spark to make it burn, and we need a breeze to fan the flame. Where is "Religion"?

Religion—

(Enters.) Uncle Sam, you have depended too much upon prosperity, and not enough upon piety. Factories cannot take the place of faith. You must not place money above men, or chattels above childhood, or riches above righteousness. "Blessed is that nation whose God is the Lord." Your newspapers and magazines, your schools and colleges, your libraries and play-grounds are good, but without religion they are not enough. "Righteousness exalteth a nation, but sin is a reproach to any people." I will call "Angels of Light" to help you. (Beckons.)

Chorus sings—

(First and second verses as "Angels of Light" enter.) "Jesus Calls Us O'er the Tumult."

Angel of Light (1)—

(With open Bible.) "The Word of God is quick and powerful." Thy Word is a lamp unto our feet." (Stands close to "Melting Pot," in center.)

Angel of Light (2)—

(With cardboard picture of church.) The church is the pillar and ground of the truth. The gates of Hades shall not prevail against it. (Stands at right of "Bible.")

Angel of Light (3)—

(With Bible school banner.) "Train up a child in the way he should go, and when he is old he will not depart from it." (Stands at left of "Bible.")

Angel of Light (4)—

(With large C. E. monogram.) Young people trained for Christ and the church will help win the world for God. The strength of youth we lay, at Jesus' feet today. (Stands at right of "Church.")

Angels of Light—

(In unison.) Religion will re-kindle the flame. (Religion advances with lighted candle and touches the fuel beneath the "Melting Pot." Lights, behind red paper, set it aglow.)

Uncle Sam—

Do not leave me now. You have the remedy and I will need you always.

Religion—

We will stay, and the fires of a new Christian patriotism will fuse all these liberty-loving people into one great nation, through which God will bless the whole earth.

Piano or Organ—

Instrumental medley of patriotic and sacred songs.

(During playing of medley, the small foreign flags around top of "Melting Pot" come down one by one, and at the conclusion of medley a large American flag is raised from within the "Melting Pot." The "foreigners" who went in, now in American clothes and with small American flags, rise to their feet inside the "Melting Pot." The "Spirit of Dawn" stands in front of the "Melting Pot," the "Heralds of Civilization" to her left, and the "Angels of Light" to her right. "Religion" comes to the very front of platform and unfurls the Christian flag.)

All sing—

"O Beautiful for Spacious Skies." (America, the Beautiful.)

The Offering.—The appeal for the offering for American Missions, to be used in work among immigrants, should come immediately after the last song, and be followed by the Benediction.

An Annual Picnic or Track Meet

CHOOSE the "woodsiest" place in your community for the picnic. Since it is planned wholly for recreation, those attending should be allowed much freedom choosing what they will do. There should be some things provided for amusement, however. Pitching horseshoes is a popular game; some portion of the picnic grounds will make a fairly good place for croquet. Rope swings should be provided if possible. The picnic lunch should be spread out on a table or on the ground and everybody should contribute to the lunch and eat together. The good fellowship of the day is spoiled if the company divides into small groups at lunch time. Group games will be very popular for the afternoon entertainment.

Chariot race.—Each team is grouped in pairs. The players in each pair stand with locked arms, facing in the same direction. At the signal "go" the first couple runs forward across a goal line, some fifty or sixty feet ahead, returns across the starting line and to the rear of the column which has moved up one space toward the starting line. Having returned, they slap the pair ahead of them, who in turn slap the next. When the slap reaches the first pair, they start, and so on, until the original last pair crosses the returning line.

Hop relay.—The two teams arrange themselves in single lines, all facing a goal thirty or forty feet from the front. At a signal, the first player hops, on his right foot, across the goal line, changes to the left foot and returns across the starting line to the rear of the column. As he crosses the starting line he tags No. 2 who is now No. 1, and this player hops off, on his left foot, crosses the goal line, changes to his right foot and returns, tagging No. 3 as he passes. No. 3 starts off on the right foot, and so on. The race ends when the last player of either team, returning from the goal line, crosses the starting line.

Duck on the rock may be played with soft cord balls, bean-bags, old tennis balls or canners' tins, one for each player, except for him who is "it." The "duck," a large canners' tin or old tin pail, is stood upon a stump or rock. Players back of a line drawn at a certain distance, say twenty-five or thirty feet, attempt to knock the duck off the rock by throwing at it. Each player must recover his ball after it is thrown and return back of the line before throwing again. The one who is "it" attempts to tag any player before he can recover the ball, and at the same time, he must replace the "duck" as it is knocked from the rock. When a player is tagged he takes his place at tagging some other, and at replacing the "duck."

Last couple out.—Couples arrange themselves facing the odd number player, "it," who stands with his back to the head of the line. At the call, "Last couple out," from the odd player at the head of the line, the last couple run forward, one on

either side of the line, and attempt to join hands in front of this odd player who is catcher. If one of the players is caught before joining hands with his partner he and his catcher form a couple and take their places at the head of the line which moves back to accommodate them. The catcher should stand ten feet from the head of the line. He must not turn his head to see when the players are coming, nor may he chase them until they have crossed the line on which he stands.

Over the top relay.—The game requires an extra handball. Or, two bean-bags may be used instead. Opposing teams of equal numbers are lined up in rows alongside of each other, all facing in the same direction. At the signal to start, player No. 1 passes the ball up and back over his head to player No. 2, who passes it in turn to 3, from whom it goes to 4, and so on, until it is received by the last player who carries it as speedily as possible to the head of the line. All players having moved down one step to accommodate him, he starts the ball as did player No. 1. When received by the last player, it is again returned, and so on until player No. 1 has his original place at the head of the line. The team completing the circuit first, wins. If the ball is dropped, it must be put in action again by the player who "lost" it.

A track meet.—A track meet modelled after those held between high schools and colleges may be held instead of a picnic. This may be an inter-department affair or an inter-school affair. In some communities a track meet between the different church groups arouses as much interest to the public as those between the high schools. The program of events may be the same as that for high schools. A sack-relay race may be added and also a girls' relay race, if desired.

AUGUST

Summer Schools and Conferences

THE summer camp conferences are becoming increasingly popular and are being held in all sections of the country. Write to your denominational headquarters for information. Six segregated camps for older boys and girls are held at Lake Geneva, Wis., Geneva Glen, Colo., and at Winnepesaukee, N. H., under the auspices of International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois, with Percy R. Hayward and Roy Burkhart, directors. Others are being held in various sections of the country.

1. Boys and girls between the ages of sixteen and twenty-four may be admitted. There is a registration fee and delegates are expected to buy a notebook and a missionary textbook.

2. The schedule of activities in the various camps differ in detail but not in aim. They seek to develop the four-fold life of the individual, and to help him find a place in the church life and set him to work.

3. Every young person attending a camp is charted on standards: physical, mental, social and religious. The charting helps the individaul to see wherein he is lacking and provides a working basis for complete development.

4. A schedule of the activity of a camp or conference may be obtained for the asking*. Everything is done with the view to helping the individual develop initiative and poise. Each person must be able to tell the name of every other member of the camp; he must take an active part in at least one stunt for the entertainment of the rest of the camp; he must tell parts of a story or an entire story; he must learn to play and direct group games; he must pass endurance tests; he is helped through the life work challenges to plan his life with all or part time Christian service in mind.

5. Scholarships are awarded by many churches enabling the boy or girl who makes the highest grades in the program of the church during the nine months, (eliminating the summer quarter) to go to a camp with all expenses paid. In the Compton Heights Christian Church, St. Louis, two scholarships were given. One was given by the Christian Endeavorers, the other was given by the Sunday school. Union Avenue Christian Church Sunday school, awards two scholarships. The young people were graded on attendance, assigned work and other points designated

*Cynthia Pearl Maus, United Christian Missionary Society, St. Louis, Missouri.

on the "Students Credit Card," which is a part of the "Graded Credit System" issued by the publishers of this book.

A Week End Camp Conference for the Local Church

Local camp conferences conducted by the leaders of the young people in the church are becoming popular.

1. Choose a wood or a chautauqua grounds and make it a real camp. An older person should be assigned to each tent as a group leader.

2. A list of test requirements is given to each member of the camp. Each test must be passed before a group leader and signed by him. These tests include (1) Physical endurance tests, such as"Walk a mile in twelve minutes;" (2) Outing tests, as "Identify twelve trees," or "Demonstrate five first aid measures;" (3) Social tests, as "Tell a story to the group;" (4) Intellectual tests as a result of their study in the camp; (5) Religious tests, as saying grace at the table, and taking part in the hillside service. Each test counts one point. Twenty-five points earns a pennant. Thirty points a star.

3. The schedule may be as follows

Morning—

6:30. Rising.
7:00. Morning Exercise.
7:30. Breakfast.

Classes—

8:30. Bible Study.
9:15. Learning to Tell Stories.
10:00. Young People's Specialization Course.
11:00. Mission Study. (If you have a Church School of Missions and other missions study courses in your school, this period may be devoted to the study of woodcraft and camp craft.)
12:15. Dinner.

Afternoon—

1:00. Quiet Hour.
2:00. Games, Hikes, etc. (Planned by the athletic director. This person may be one of your young people who is especially interested in high school or college athletics or play ground work.)
4:00. Swimming.

Evening—

5:30. Supper.
6:30. Hillside devotions. (Conducted by different young people.)
7:15. Stunts. (These include camp fire story-telling, song fests that will enable the members to win the social points.)
9:30. Night Devotionals. (Conducted by the group leader.)
10:00. Lights Out.

A Fresh-air Camp or Outing for Neglected Children

FIND children who need the outing. The Social Service survey in November likely revealed numbers of them. The matrons of the Orphans' Homes of our National Benevolent Association are glad to allow groups of children to go on a days outing if well chaperoned. They will also allow a group of children to go for an outing of a week or longer. Other institutions in your community or nearby cities will gladly welcome such a suggestion from a group of earnest young people.

2. A group of young people living in a suburb town or in the country could care for a fresh air child for a whole month or even a summer.

3. Young people may interest the entire church in giving some children a week's outing. They may find people who are willing to take these children into their homes. The young people should he responsible for the entertainment of the children during the week.

4. The group may plan a real fresh air camp for boys and girls nine to twelve years of age. A program similar to a Boy Scout camp or a Red Rag camp of the Y. M. C. A. should be conducted. Or, the group might furnish money to send boys and girls to such a camp.

5. A day's outing in the park or woods may be planned for a group of these children. Provide a picnic dinner, rope swings, and group games.

6. An automobile ride would be a real pleasure to some shut-ins. Take them to the country home of one of your members or friends if you live in the city. Provide a pleasing change for the group. A program may be given and refreshments served at the stopping place.

A Song-fest

A GYPSY picnic* which became a marshmallow and bacon roast and a song fest provided an hilarious evening for a group of young people. The following did the advertising:

O, a gypsy's life is gay and free!
For one day let's gypsies be;
In glen and glade, care-free we'll roam,
And play the wildwood is our home.
Where streamlets flow and flowers smile,
Let's all be gipsies for awhile!
—By Daisy D. Stephenson.

Place—

Meet at Clay and Washington Aves. Kirkwood 2:45 p. m. sharp or Meramec Highlands at 4:00 p. m. (The time in between was spent in hiking through lovely Sugar Creek woods.)

Passport—

Wear a collapsible hat.
Bring large, gay bandana handkerchief.
Bring long, flashy string of beads.

Grub—

Bacon and franks. Yum, yum! !
Plenty of rolls.
Package of cakes or cookies.
Apples.
Cup.

Avoid Extra Luggage!
Come and go-a-Gypsying with us.

Follow the trail of ages, through winding paths, o'er bubbling brooks, mounting hills yellowed with autumn leaves, hurdling stiles, until we approach the heights of Old Sentinel Rock, where we'll "hit the trail" of

A sparkling dancing merry old blaze
That will end our happy gypsy days.

Finis—

"Home, sweet home," by nine bells.

Some of the young people went on ahead and started the camp fire. When the others arrived they had large pots of cocoa cooking and nice embers for bacon and marshmallows.

As the young people came near the camp they were met by gypsies who told their fortunes for ten cents apiece. Later on they met these same gypsies around the camp fire (their own associates) and didn't know them.

After supper each one began the oldest popular song he could remember and all who knew it joined in. An hour was spent in singing old songs, the latest hits, patriotic songs, and church hymns.

*Given by the Older Girls' Council, St. Louis, Missouri.

An Indian Pow-wow

Heap big pow-wow,
Catchum, you!
Injun camp fire,
Big feed, too.
Far from tepees,
Heap fine play;
All good Injuns,
Whole long day.
—By Daisy D. Stephenson.

Have an open fire for the Indian Pow-wow. Young people should come dressed as braves or squaws. The braves sit in a circle around the camp fire. The squaws usually sit in a group outside the circle but may be admitted on vote of the braves. The Big Chief should sit on an elevation in the most prominent place. He should call braves to him and command them to do a stunt for the entertainment of the other braves.

The Big Chief must be approached from the front and the candidates for his approval must make three low bows before speaking. The Big Chief may ask to what tribe he belongs, and how many moons the tribe traveled to get to the pow-wow. These questions must be answered. He may then command the brave or tribe to perform some stunt. The commands of the Big Chief must always be obeyed. If the stunt is enjoyed, the braves express their approval by grunting "How! how!" If they don't like it so well they will grunt, "Wah, wah." If is displeases them, they grunt, "Nietz, nietz."

Group stunts (tribal) should be prepared in advance and given before the braves at the camp fire.

After the stunts, clam chowder may be made, bacon or fish may be broiled, marshmallows toasted or eggs or potatoes baked.

Hobo Party

A hobo party may be given if a camp fire is impossible.

Invitations.—A notice should be sent to each hobo telling him to call at the back door of (a member of group) house at 7:00 o'clock. These should be written on ragged pieces of brown paper.

The party begins.—When the hobos arrive at the appointed back door they are given a sandwich and told to go to the house of another member where each is given a pickle. From there they walk to another part of town where they are given a cup. Then they go to church where each hobo hides his lunch and cup.

The recreation room of the church or the church lawn should be arranged to represent a park. Chairs placed together should mask as park benches. "Keep off the grass" signs should be in evidence.

Whenever a tramp starts to sit down he should be ordered to move on by a burlesque policeman. If the party is large, two policemen will be necessary.

Stealing a ride.—Arrange chairs one behind the other like a car. There should be enough chairs for all but two players, the hobo and the brakeman. These players are stationed at opposite ends of the train. The players are given the names of stations by the brakeman. He calls the names rapidly and the players must exchange. The hobo must try to get a seat and the brakeman must try to prevent him by getting in his way. When the brakeman calls, "Gwanna weigh! Everybody change," all the players must get up and change seats. The hobo tries to get a chair, so does the brakeman. If the hobo fails to get a seat he is put out of the game, and the rear seat is removed. The player to whom that seat belonged is the hobo. If the hobo succeeds in getting a seat the brakeman becomes the hobo and his place is filled by a player without a seat.*

Joke fest.—Hobos are talkative and have many tales of the road to tell. Each hobo must tell a joke or story for the entertainment of the others.

Earning supper.—When the supper hour arrives the hobos must saw wood to music. They go through the motions keeping time to the music. The music plays faster and faster till the majority are forced to succumb. The tramps then take their lunches from the hiding places form a line passing a table where free soup (hot cocoa) is served from a kettle.

*From *The Ladies' Home Journal.*

SEPTEMBER

Promotion Day Plans

THE proper time to begin preparation for Promotion Day program is twelve months before the program is to be given. The basis for the graduation program should be selected from the courses of study which have been used by the pupils of the Intermediate (12 optional, 13 and 14 years of age); Seniors (15, 16, 17 years); and Young People's (18-24 years) Departments.

Youth and the Church and *Teaching the Youth of the Church* (both by Maus) contain suggestive standards of required work for the Intermediate and Senior Departments. The standards for the local school should be based upon the "Standards of Required Work" and should be framed by the leaders and the executive committees of the young people's groups to meet the needs of the members. The progress of each pupil should be noted each quarter.

An illustration of a local standard appears below. This was used by the Junior High School (Intermediate) Department of the Union Avenue Christian Sunday school for the Spring quarter and was prepared by Mrs. K. E. Hodgdon.

Motto: Jesus advanced in wisdom and in stature, and in favor with God and man.

Mental—1. Know the salutes of the Christian and American flags.
2. Know the books of the Bible according to subjects: "Law," etc.
3. Report on the most interesting thing in Sunday school paper.
4. Memorize Psalm 121.

Physical—1. Regular gymnasium work (school).
2. Walk a mile every day.
3. Spend one hour out of doors daily.
4. Boys: Be a Scout of Union Avenue
Girls: Do some helpful thing in the home every day.

Social—1. Know by name every officer, teacher and pupil in Junior High Department of Sunday school.
2. Get a new pupil for the Bible school.
3. Co-operate in class and departmental activities.
4. Entertain group with song, stunt, story or game.

Religious—1. Be a Christian.
2. Attend church at least ten times during the quarter.
3. Tell one lesson story of the quarter.
4. Co-operate in filling missionary box.

Rules—1. All tests must be passed before teacher, principal, secretary, (departmental), advisor or superintendent.
2. When there is a question the test must be done over.
3. Suitable recognition will be given at close of quarter.
4. Special honors will be awarded to those passing all tests.

Printed folders containing requirements are given to each member of the department at the beginning of the quarter.

Graduation*

The time for the graduation service for this group of pupils is a matter for local adjustment. There is a growing sentiment against the combination with the service given by the Elementary (Children's) Division. There are two reasons why such a combination is not advisable, namely, (1) The service is too long when all the departments have even a very brief presentation of their work. The children lose the joy and benefit of their service because of physical weariness. (2) Adequate presentation and fair emphasis cannot be given both groups in the one service. If the work of the children is properly presented, the program by the youth must be shortened too much. If the children's service is hurriedly given, the program by the older ones will likely overwhelm it and minimize the value of the work of the Elementary Division.

However, the unity of the school should be maintained and each member of every group should realize that he (she) is a vital part of the entire school. The following suggestion are given as solutions to that problem. Arrange the program for the Sunday morning session to be given by the pupils of the Elementary Division and when the certificates of graduation are awarded include the graduates from the Intermediate, Senior and Young People's Departments with the announcement that the program by these young people will be given at the evening service.

Or, plan for the entire school to meet together two Sundays in succession at the Sunday school hour, the first Sunday's service to be conducted by children of the Elementary Division, and the second by the Secondary Division young people.

In planning for promotions throughout the Secondary Division, consideration must be given the social interests of the young people as well as the graduation service.

One of the outstanding events of the church life should be this social occasion held on a week-day evening closely preceding the graduation service. This is to be the young people's evening with the underlying principle of a royally good time, and to emphasize the idea of promotion from grade to grade as well as graduation from the respective departments.

The honor guests for the evening will be the members of the graduating classes in the Secondary Division, including the group which comes from the Junior Department. The pastor, general superintendent and officers of the school will be among the guests who are specially invited.

The party idea should be uppermost in the course of the evening some time will be given to the presentation of work done during the year. The exhibition of expression (hand) work should be a very attractive feature when each class will compete in the amount and arrangement of the different types of such work. Post-

*Contributed by Mrs. K. E. Hodgdon.

cards in strips or other arrangement, scrapbooks, illustrated songs or stories, notebooks, posters, character sketches, etc., can be arranged very effectively. After the annual exhibition, such articles as are appropriate should be sent to the missionaries or to the persons for whom they were made.

Some recognition of this kind of work should be given by a committee appointed to decide upon its merit. A blue ribbon might be pinned upon the best class exhibit while another color might designate the best individual contribution. One article of each kind of expression work should be kept for the school museum, properly labeled with the name of person who made it, the name of and date of the class which it represents.

Promotion Parties

1. *A supper party.*—Emphasize the class spirit by having each class provide for and arrange its own table.

The president of the Young People's Department is the logical person to preside over the entire occasion but each department president should have supervision of the groups of classes in his department while the president of classes will lead in the activities of the table groups. Good-natured jokes, songs and cheers will furnish fun informally, while the report on class and department work will be called for in some order agreed upon by the young people.

For their special contribution, the graduating classes might give a class prophecy, or class paper or song. The climax of the evening would be appropriately expressed in presenting to the general superintendent a beautiful picture or other permanent equipment for the school as a token of the appreciation of the graduates.

Close the program by singing the following verse to the tune of "Till we meet again:"

Smile the while you have some work to do
Organize and joy will come to you;
Then our colors white and blue
Stand to make you strong and true.
Church bells then will sound more merrily,
Old problems, too, will be a memory;
So work and pray each one may see
The vision of our plan.

2. *A stunt party.*—As in the supper party, the fun and good time element must prevail. Also, the class spirit together with department loyalty will be dominant. Each class must provide some kind of entertainment for the guests of the evening. Songs, various kinds of stunts, pantomimes, or short plays may be given by a large or small group, or by individuals.

The exhibition of expression work, the presentation of class and departmental

activities and the presentation of the school gift will have their place in every promotion party.

3. *Class play and party.*—The classes which graduate might give a clever play with lots of fun and music in it. Plan for an informal social period at the close when the reports on activities may be given with an opportunity to inspect the expression work. Serve simple refreshments and close with school song.

Graduation Services

Program Number One

Dramatization of Paul's first missionary journey (suitable for morning or evening service). Material: Acts, chapters 13, 14.

Characters.—Barnabas, Saul and John Mark as missionaries; other members of the class will represent the places visited.

Setting.—A large hand-made map showing only the outline and country divisions, and other places visited, should be placed on the wall. One member of the class will trace the journey on the map as the missionaries go from place to place.

Draw the outline map on the floor, locating the places and by chalk figures mark where the members will stand as follows: (1) Antioch in Syria; (2) Seleucia; (3) Cyprus; (4) Salamis; (5) Paphos; (6) Perga; (7) Antioch in Pisidia; (8) Iconium; (9) Lystra; (10) Derbe.

After the members of the class have taken position on the outlined map (floor), the missionaries enter. Barnabas and Saul go to Antioch in Syria and stand in front of the person representing that place; John Mark goes to Paphos and stands there. When all is in complete readiness, one member ready with the pointer at the map on the wall and the others in position of places, Barnabas steps a bit forward and speaks.

Barnabas.—My name is Barnabas. I was born and reared on the Island of Cyprus and I am a Jew of the tribe of Levi. I have been associated with the apostles of Jesus and with the people who accept him as the Messiah to the Jews. In the beginning of the work it was thought best for all who thus believed to have everything in common. The joy of my life was when my property was sold and I gave the money to the apostles. It was a sad day for Ananias and Sapphira when they tried to deceive along that line. My friend Saul has proven his sincerity as a Christian, and together we are starting out to fulfill the last command given by Jesus when he said, "Go ye into all the world and preach the gospel." Let me present to you my friend and fellow-worker, Saul of Tarsus.

Saul.—I am Saul. I am a Jew, a "Hebrew of the Hebrews" and a Pharisee. I was born and reared in the city of Tarsus by devout parents, and my social and religious standing has ever been among the highest culture of that wonderful people.

I received my early education in Tarsus and later went to Jerusalem and was a student under the greatest teacher of the age, Gamaliel. I am also a Roman citizen and can defend my rights with the Caesars. Born and reared a Jew, educated to be a Rabbi, I am now convinced that Jesus is the Messiah to the Jews and the Savior of the whole world and I am now entering upon my life work of proclaiming that fact to all peoples of the earth. Barnabas has been my true friend and has understood me when others did not. Together we go with our wonderful message. (Saul and Barnabas step aside while the member who represents Antioch speaks.)

Antioch in Syria.—I represent Antioch in Syria. When the disciples were driven out of Jerusalem by severe persecution they came here and established a church. Here the disciples were first called Christians. Our best wishes go with these missionaries, Barnabas and Saul. (Barnabas and Saul move over to Seleucia.)

Seleucia.—I represent Seleucia, the seaport of Antioch from whence Barnabas and Saul sailed on their first missionary journey. We are glad to have had them with us and wish them well as they go further. (Missionaries move over to Salamis.)

Salamis.—I represent Salamis, the first city where Barnabas and Saul stopped to preach the gospel of Jesus Christ. John Mark has been here visiting and he will join his uncle Barnabas on his journey. Let me introduce to you John Mark.

John Mark.—My name is John Mark and I formerly lived in this place but for some years we have lived in Jerusalem. My mother's home has been a favorite meeting place for the early Christians. Indeed it was in our upper room that Jesus ate his Last Supper with his apostles and where he instituted the memorial known to us as the Communion Service which we observe every Lord's Day. I am glad to go with uncle Barnabas and Mr. Saul. (Missionaries all go to Paphos.)

Paphos.—I represent Paphos, a city on the southwestern coast of Cyprus. Saul's name is changed to Paul possibly because he is among Roman people. The message of Christianity given by Barnabas and Paul was favorably received by the governor of the Island, but an enemy, Bar-jesus, tried to interfere with the work of the missionaries. Paul rebuked him and caused him to be blind for a season for interference with the Lord's work. (Missionaries go to Perga.)

Perga.—I represent Perga, a city on the southern coast of Asia Minor. The missionaries had a very rough voyage across the Mediterranean Sea but they are not discouraged and are to go on farther. Except John Mark who thinks he cannot go with them.

John Mark.—Since coming this far with uncle Barnabas I believe I have changed my mind and that I will return to Jerusalem. Will see uncle Barnabas about it. Turns to Barnabas and after talking a moment, leaves the platform. Paul and Barnabas go to Antioch in Pisidia.

Antioch in Pisidia.—I represent Antioch in Pisidia. Here Paul and Barnabas

preached in the synagogue of the Jews on the Sabbath. Paul showed how Jesus was the fulfillment of the prophecy, the Messiah for whom the Jews have looked. Many Jews believed his message but others became jealous because Paul included the Gentiles in his invitation to accept Jesus Christ. Persecution became so great that the missionaries had to leave and they went to Iconium.

Iconium.—I represent Iconium. Paul and Barnabas came to tell us of Christ. Many persons both Jews and Greeks accepted their message, but the jealous Jews came from other places and stirred the people against the missionaries and they have gone to Lystra. (Move to Lystra.)

Lystra.—I represent Lystra. Here the missionaries performed the miracle of healing a man who had been lame all his life. The people called Paul and Barnabas gods and wanted to worship them, but were not allowed to do so. Again the enemies came and their persecution extended to the stoning of Paul whom they thought they had killed. (Missionaries go to Derbe.)

Derbe.—From Lystra Paul and Barnabas came to Derbe where they continued to preach the gospel of Jesus Christ. Afer concluding their work here, the missionaries retraced their journey and stopped at all places previously visited. They encouraged those who had accepted Jesus, and in some places established churches with a simple form of organization. Finally they arrived at Antioch in Syria and went to the home church to report all they (Intermediate Boys) had done.

Program Number Two—A Call to the Colors

Title of exercise: "What God Expects of His Soldiers"—by a group of boys.

Have a Boy Scout in uniform explain the meaning of the military terms as used by soldiers of our country; then a boy in civilian clothes recite the Scripture verses to emphasize the message which God gives to those who will serve him.

Reveille	Eph. 5:14
The roll call	Isaiah 43:1
Attention	Isaiah 45:22.
Quick march	Phil. 3:14.
Halt	Exod. 14:13.
Stand-at-ease	Matt. 11:28.
When on guard	Mark 14:38
When in camp	Ps. 34:7.
When fighting	1 Tim. 6:12.
When wounded	Isa. 40:31.
When wounded	Isa. 30:15.
When a prisoner	Isa. 41:10.
In the hour of death	John 14:1 Isa. 43:2 Heb. 13:5.
The last post	Isa. 21:11 Rev. 14:13
In the grand review	Matt. 25:21.

Every girl—

First Girl.—(Dressed in oriental costume, will introduce the theme.)

Our general theme this morning is "A Call to the Colors." Perhaps you think that men and boys only are included in such a challenge. I want to assure you that girls are anxious and willing to do their part. Some one has said that the late war discovered to womanhood her part in her country's service. May I remind you that in God's plan woman has ever made her contribution of sacrifice and service.

I want to tell you of a girl who proved her loyalty and who is an inspiration for all girlhood to answer the call to service:

It was in the days when the Jews were called the chosen people of God that a family left Palestine and went into a foreign country to seek a better living. This family consisted of the father, mother, and two sons. Soon after the arrival the sons married two girls of the foreign country and homes were there established. In the course of time the father and two sons died. In her loneliness the mother decided to return to her home-land and to her kindred and friends.

Accordingly to the oriental custom, the daughters-in-law accompanied the mother some distance on her journey and when she considered they had gone far enough, she told them to go back to their people. One daughter did so. The other one loved the mother more tenderly and she refused to return. She knew full well what it would mean to change her life and, knowing that, she replied, "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God; where thou diest, I will die and there will I be buried. Nothing but death shall part thee and me."

In the home country the greeting of friends was a great joy to the older woman, but what of the younger one? She had voluntarily separated herself from her friends; she had come to a country whose customs and manners and perhaps language was different; she had sworn allegiance to another government and had accepted a strange people as her people. She had rejected her many gods for the one true God which her mother-in-law worshiped. Upon this girl fell the necessity of making the living, amid all the strangeness of the situation.

Bravely she went out into the fields as a gleaner, and worked faithfully at her task. The owner of the field noted the new worker and made inquiry concerning her. His admiration soon developed into love and he asked the stranger girl to become his wife.

So Ruth, the Moabitish maiden, and Boaz, the Israelite, established a home where the true God was worshiped; and the girl who showed such loyalty became the ancestor of King David and eventually of the Lord Jesus.

Second girl.—(Dressed as a nurse.) My ambition is to be a nurse. I am sure that no service can be greater. Everywhere we hear God calling us to care for the suffering. I shall answer that call in his name.

Third girl.—(Shirt waist and skirt or simple one-piece dress.) Surely the business girl can answer the call of service. In my work and association I shall remember that I am his representative.

Fourth girl.—(Dressed as a home girl in apron and cap.) My desire is to be a home-maker. I believe God wants girls and women to establish homes in which he will be honored and served. I shall try!

Fifth girl.—(A simple one-piece dress.) I believe my greatest happiness will come from following the example of Jesus as a teacher. I will take him as my guide and perhaps little children will love me as they loved him.

Sixth girl.—(Dressed girlishly and a bit more elaborately.) It is likely that I shall not need to go into any occupation, but my life of social activities can be a reflection of Jesus and he will use me to influence others for him.

Program Number Three

The following pageant presented by the Central Christian Church, Indianapolis, Indiana, is a splendid type of the program in which the Secondary Division has an integral part of the morning's service.

Introduction—

Our Sunday school is divided into three divisions: first, The Elementary or Children's Division, comprising the years from babyhood to twelve years of age; second, The Secondary or Young People's Division, comprising the years from twelve to twenty-four; third, The Adult Division.

The Sunday school year begins the first Sunday in October and Promotion Day should be the last Sunday in September.

Promotion Day is also graduation day, when diplomas are granted to those pupils who are promoted from one department to another. There is also promotion of classes within the departments.

The Children's Division formerly consisted of three departments. Cradle Roll, Primary and Junior, and was likened to the three-leaved clover. The division now consists of four departments, Cradle Roll, Beginners, Primary, Junior and has for its emblem the four-leaf clover.

Sunday schools in years gone by,
Have taught lessons, that would try
The wisest and most intellectual man.
Now we'll teach without a fear,
Lessons graded for the year,
And divided along the four-leaf clover plan.

Clover leaves are green in hue,
With a central drop of dew,
Which is like unto a pearl of greatest price,
These our colors, green and white,
Stand for growth in all that's right,
And for purity that sin cannot entice.

The pageant—

Enter Cradle Roll children with four-leaf clovers on head. Receive promotion certificates. As Cradle Roll children march to Beginners' Department to be welcomed there the Beginners' children come in from opposite side of room to platform, form in circle and have short lessons as conducted by their teacher.* Certificates are then awarded.

As this graduating class marches to Primary Department to be welcomed there, the Primary children come. The Primary class have a drill exercise* and are presented with Bibles in addition to their certificates of promotion. The Junior class give a synopsis of the Junior work in story form.* The Junior Departemnt pupils and also the Intermediate Department pupils are seated in the Sunday school room. When the Primary class is graduated, they take their seats with the Junior pupils and in like manner, the Juniors take their seats with the Intermediate Department group.

The second part of the pageant introduction—

The boy, Jesus, reasoned with the doctors in the Temple when only twelve years old, just at the age our pupils are graduated from the Junior Department. They have rounded out the fourth part of the four-leaf clover of the Children's Division, and are prepared to enter a new division for Youth and Young People.

The Secondary or Young People's Division comprises the Intermediate, now called Younger Boys' and Girls' Department, the Senior or Older Boys' and Girls' Department and the Young People's Department for College, Business and Home Young People.

As Jesus increased in wisdom and in stature and in favor with God and man, the emblem of the Secondary Division is a cross representing the four-fold life, physical, mental, spiritual and social. Our colors are blue and white signifying loyalty and purity.

Our slogan is, "Everyone a Christian trained for service," and our motto, "Thou shalt love the Lord, thy God, with all thy heart."

"They have achieved success who have lived well, laughed often, and loved much; who have gained the respect of intelligent men and women, and the love of little

*For suggestive program see book, *Promotion in the Elementary Division*, by Hazel A. Lewis.

children, who have filled their niches and accomplished their tasks, who have left the world better than they found it, whether by an improved poppy, a perfect poem, or a rescued soul, who have never lacked appreciation of heart, beauty, or failed to express it, who have always looked for the best in others and have given the best they had whose lives were inspirations and whose memory a benediction."

—Anonymous.

The two classes of Intermediate boys and girls gave the first and second missionary journeys of Paul, and also the following memory Scripture: 1 Peter 1:3-9; Romans 8:31-35; 1 Corinthians, chapter 13. The pastor of the church presented the Bibles, and the superintendent of the Sunday school awarded the diplomas.

Note.—The opening service of the school was conducted by the Intermediates with their department president, presiding.

Program Number Four

The pageant, *The City Beautiful,** by H. Augustine Smith, given by the entire Secondary Division with the leading parts assigned to the graduating classes would make a splendid climax to the year's work, if presented as the promotion day service of the Intermediate, Senior and Young People's Departments.

*Secured from Centenary Conservation Committee, Methodist Episcopal Church, 111 Fifth Avenue, New York City.

Farewell Party for Go-to-College Members

A "MOCK COLLEGE" party is appropriate for this occasion and will be thoroughly enjoyed. The plans are merely suggestive and may be adapted to any situation.

Invitations—

Folders announcing the opening of "Bestyette College," the terms and the calendar should be sent to the guests. Make these original and "snappy." The following rhymes by Daisy D. Stephenson may be adapted:

Ended are vacation days,
College calls, and we reply;
At the parting of the ways,
Let us pause to say goodby.
But we'll say it with a song,
Knowing we will meet ere long.

Back again to school we turn;
Lessons call, there's much to learn.
With our friends so good and true,
Let us meet to say adieu.
Time flies fast thro any weather,
Soon again we'll meet together.

A large room should be decorated with pennants and banners. Over the door of the rooms adjoining should be signs reading "English," "History," etc., indicating the different courses.

The party—

The registration.—Guests are met at the door by a reception committee from the "College Y. M. C. A. and Y. W. C. A.," as indicated by their badges. They may be taken immediately to a punch bowl and served lemonade, then escorted to a desk where the registrar and dean of the college are sitting. These people should be dressed to look very scholastic. The applicants sign a card admitting them to the classes. Then all the guests make a tour of the building to the various class rooms where they get their assignments from the professors.

English.—In this room the professor should give each "pupil" a slip of paper containing the name of the church to which he belongs. Allow ten minutes for making words out of the name. For example, from "First Christian Church" could be made "fit," "fist," "fruit," "faint," etc. The professor should collect and grade the papers.

Mathematics.—The pupils may guess the number of beans in a jar or the number of kernels on an ear of corn. If you desire an active game, two sides may be chosen,

the players forming two rows six or eight feet apart and standing a prescibed distance from the blackboard. The captains of each group stand at the end of the line, farthest from the blackboard with their backs to it. Each side is given a piece of chalk.

The first player on each side runs to the blackboard and writes a number under twenty. He returns to his place and hands the chalk to the second person in the line. One by one the players on each side go to the blackboard and place their numbers in a column ready for adding. The captain who first adds the column correctly wins for his side.

History.—Give each player a six-page folder with blank pages. On the outside is written "My Life History." Have them write their names on the outside page. Collect and redistribute. Then put a lot of old magazines, scissors, and paste where all the players can use them. On the pages of the booklets is written at the top, "Where I was Born," "My Baby Picture," "My First Love," "My Favorite Amusement," (or pastime), "My First Husband" (or wife), "A Peep Into the Future." The players find pictures in the magazines illustrating these topics and paste them in the booklets. When they are completed they are presented to the persons whose names they bear.

Biology.—The professor should place a large plate of animal crackers on a table in one end of the room. The players march around and take one look at the plate, retire to their seats to write the names of all the animals on the plate. The papers should be collected and graded by the professor.

Romance languages.—The professor gives the players a "College Romance" and tells them to supply the missing words with names of colleges. If the group is not familiar with colleges the professor may read the list rapidly, though not in the proper order.

William Woods lived in a *Cotner* (near) *Bethany* Park, Indiana. Near him in a fine mansion lived Etta Ouri. They were great friends until Friday, June 13, when they quarreled over the political principles of *Washington* and *Jefferson,* and in the end *Missouri* rang for the *Butler* who politely escorted him to the door. Etta stood at the window and watched him go. "He *Ames* to be a gentleman," she sighed but he surely *Kansas* and he did give my ideas some hard *Knox!"*

When William's anger had cooled he was grief stricken. "What have I done?" he cried. "I must go away. I'll go to the *Transylvania* mountains and forget." But he changed his mind and two weeks later he was selling life insurance in a county in the *Northwestern* part of the *State.* One Tuesday at the county fair he spied the most beautiful girl he had ever seen. She was looking at a large *Cornell* in an agricultural exhibit. *"Eureka!"* he cried, "I must meet her." He found a

college chum, *Phillips,* who knew her and they were introduced. Her name was *Minnesota.*

As the love *Wells* in his heart he leads her to *Ann Arbor* of roses and asks her for her hand.

"Why don't you marry *Missouri?*" she asked archly. "She is rich."

"I do not care!" he exclaimed, "I wouldn't *Marietta* were she as rich as *Vanderbilt* and her brother *Eugene,* the Prince of Bagdad. I'd rather go to Brother *Edinboro* the money." So Minnie consented to form a *Co(e)* with William.

They were married at *Trinity* Church, and took a honeymoon trip to *Mt. Holyoke.*

It proved to be a good match and their *Union* was a most happy one.

Bible.—A course in Bible may be given if desired by passing slips of paper on which the names of the books of the Bible are written in jumbled form. The "pupils" may be given a prescribed number of minutes to solve them.

Domestic science.—This course is elective. Refreshments are served in this room.

Letters for the "Go-to-College" members.—Envelopes bearing the addresses of the members of the group should be passed to each guest. The envelope contains a folder of stationery on which a month and date clipped from old calendars are pasted. Each envelope contains a different "date." The members are requested to write a letter on that date to the one whose name is on the envelope. The dates may be a month apart dating from the party. For example if the party is given August 28, the folders may be dated September 28, October 28, November 28, etc.

Awarding of diplomas.—A mock graduation service may be held in the chapel. The program may include music, an extemporaneous valedictory address from the prize pupil, and a mock oration. Diplomas awarding the degree, "A. B. C." may be given. The "prize pupil" should receive his degree "Summa cum laude."

Planning Next Year's Activities

AT the end of the year, there should be a mass meeting of all the young people of the church to review the work of the past year and adopt a program for the next year's work and play.

It should be an enthusiastic business meeting. Written reports giving a resumé of the work done should be read by the committee chairmen and filed with the secretary. Any old business should be attended to, in order that the new year's work begin with "a clean slate."

The plans for the new year, (October to October) should be presented, thoroughly discussed and adopted. The chairman must prevent the discussions from becoming too long or wandering from the point.

Some churches have successfully used the budget plan in carrying on the year's work outlined by the young people. The committees state their plans at this meeting and give an estimate of the amount of money needed to carry on the work for the coming year. If the reports are adopted, the committee budgets are totalled and pledges (to be paid weekly) are taken from the members of the various groups.

A short social period may be held after the business meeting. There will be time for one game. It should be an active one, if possible, to rest the group.

Weaver and Weft

To play this game there must be two sides and an equal number of players. Provide each player with a shallow tin pan. The parties then separate and stand in two lines facing each other about eight or ten feet apart.

The starter stands at the head of one of the lines. He fastens one end of a ball of yarn to a door knob or chair just back of him and putting the ball on the tin pan, tosses it to the player directly opposite who attempts to catch it on his pan and toss it to the person on the other side who stands next to the starter. The third player sends it back to the one who stands second on the opposing side. So the ball goes, back and forth. When it gets to the end of the line it is started back until the ball is unwound.

In no case may the ball be touched with the hands. If it falls to the floor it must be picked up by the player who dropped it with his pan and if the yarn becomes mixed up in the players' clothes it must not be touched. Care must be taken not to break the thread. Anyone who breaks it is out of the game, yet he must not move from the line.

When the yarn is unwound, each player must unloosen himself without breaking the thread. Five minutes are allowed for the unwinding. At the end of that time, the side having the greatest number of free members wins.

—From *Recreations for Girls,* Beard.

PAGEANTS FOR SPECIAL DAYS

Youth Leads

By Esther Grant Spaulding

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Program

A Stewardship Challenge for Young People

Hymn—"Lord, Speak to Me, that I May Speak" or "Oh, Master, Let Me Walk with Thee."

Announcements—

Scripture.—John 1:1, 3; 1 Corinthians 19:6; Haggai 2:8; Matthew 23:23.

Hymn.—(All standing)—"Saviour Like a Shepherd Lead Us."

Prayer—

Prayer response.—"Father, Hear the Prayer We Offer."

Anthem.—"O Zion, Haste, Thy Mission High Fulfilling" or "We've a Story to Tell to the Nations."

Pageant.—"Youth Leads."

Offertory statement and prayer.—(See suggestions that follow).

Offertory hymn.—"Open My Eyes that I May See."

Benediction.—"And now unto Him, who is able to do exceeding abundantly, above all that you ask or think, according to the power that worketh in you, be glory and majesty, dominion and power, both *now* and *forevermore*. Amen."

Suggestions for the Program

The program suggested may be used just preceding the Pageant. It is always very effective to have the young people of the church seated in the front pews or in the choir as they are the ones who should lead the singing. Let a young person preside.

A program is more impressive if there are only a few announcements. The worship theme is "A Life of Service as God's Fellow Workers." All of the songs suggested can be found in any church hymnal. Let there be no applauding. Such a service as this should be given only in a spirit of worship—"Deepest appreciation is shown by absolute silence."

The announcement features given by the pastor or Young People's leader in connection with the offering should inspire the same devotional response as any other part of the program. This, too, is a part of the service. See that it is observed as such.

Suggestions for the Pageant

The author wishes gratefully to acknowledge the following books as source material for statistics and contents of pageant: "Stewardship of Life," by Agar; "Stewardship in the Life of Youth," by Williamson and Wallace, and "The Christian and His Money Problems," by Wilson.

NOTE.—Used with permission of the United Christian Missionary Society.

NOTE.—Response music should be furnished by a hidden choir or soloist. Place the singers at one side off of the stage if a hidden choir is not possible.

Characters and Costumes

Prolocutor: Costume of an angel with crown on head and a scroll in hand. This person, whether man or woman, should have a vibrant voice and a dignified bearing.

Mr. Good
Canvassers, Mr. Campbell, Mr. Franks } Modern business dress.

Pastor: Frock coat.

Butler: Modern butler outfit.

Pages: Costume of a Page—One Page bears the American flag and the other the Church flag.

President of Christian Endeavor Society: Modern business dress.

Stewardship of
- Life, present day costume.
- Time, black robe, white hair, with hour glass.
- Talent, Grecian, rose-colored robe, with silver band in hair.
- Personality, Grecian, blue-colored robe, with gold band in hair.
- Money, purple robe with bag of money.

Stewardship Herald: Grecian, green-colored robe.

Christianity: White Grecian robe with scarf and head band of pale blue or pink.

Church: Long white costume, cross in crown on head, Bible and wand in hand.

America: Costume on the order of the Statue of Liberty.

Spirit of Missions: Present mode with prayer book.

King Alcohol: A man with collar, tie and hat disheveled. Bottle or flask in hand, or whiskey bottle.

Candy: Red and white crepe tissue dress, carrying box of candy.

Chewing Gum: White dress with green spearmint arrow as cane, with the words in white and red, "Spearmint gum."

Millinery: Simple outfit, but large, elaborate hat carrying hat box.

Tobacco and Cigarettes: Enter together in modern business dress.

Automobile: Motor outfit with goggles.

Cosmetics: Flashy outfit, well rouged face, red lips and much powder, black eyebrows.

Motion Pictures: Imitate two moving pictures players.

Mrs. Good: Any attractive modern, "at home" gown.

Education: Student with books.

Youth: Present day costume.

Stage Setting

Platform should be furnished as a den or library of a wealthy man. Table, chairs and books. A lamp should be on the table upon which is a scarf, letters and a few books in stand. On one side of the room there is a copy of Hofmann's "Head of Christ" hanging; near this picture is a doorway with drapery. Behind this drapery is a large gold cross with nails extending outward. On each nail, at the end, is a candle. Candles should be arranged so that when lighted they will not burn the candle above. Behind this cross is a large red heart. The background should be black. The draperies should be so arranged that they can be drawn. Arrange candles the same distance apart, five across and seven down.

Prologue

Prolocutor.—(Should step in front of curtain for this opening speech): "In the beginning was the Word and the Word was with God, and the Word was God. . . . All things were made through Him; and without Him was not anything made that hath been made." (John 1:1, 3.) "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine." "If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." (Psalm 50:10, 12.) This is an old, old world. The Bible tells us that, "In the beginning, God created the heavens and the earth." God is the creator and therefore the owner. And God created man, and said to him: "Replenish the earth and subdue it, and have dominion over it."

The earliest history of North America is the record of the American Indian. No one knows from whence he came. The supposition is that a wandering tribe from Asia crossed the Bering Strait into the country we now know as Alaska, migrating southward into the warmer sections of North and Central America. Later, the white man came from Europe and began his program of expansion and dominion. In these early days "possession was nine points of the law." If the Indian was the stronger, he kept the land; if not, the white man secured possession.

With the establishment of organized government, both groups and individuals received the right of possession from the government. Thus out of North America came man's dominion of the United States; but the United States still belongs to God. By the government it was then divided into states, counties and townships. The townships were then divided into farms, but while man has dominion, the land still belongs to God.

God created the farm. Man was given the farm to plow and seed to plant. Society, through government, gave the individual the privilege of possession. But even now in time of war, the government may reclaim the farm and there is no appeal. Back of the claims of government is the claim of the Creator. "We are at best but His tenants, and if we do not recognize His Ownership, we are but squatters." (Kendricks.) "The earth is Jehovah's, and the fullness thereof; the world and they that dwell in it." "The silver is mine and the gold is mine." (Haggai 2:8.)

It takes God, the individual, and the individual's neighbors, or society, to produce a single dollar. God furnishes the material, the land, the fertility of the soil, the sunshine and the rain, the rotation of the seasons, the mineral wealth, the vegetable and animal life. "It is He that giveth thee power to get wealth." Therefore, "We are laborers together with God." "We are God's fellow-workers."

Tonight, the Youth of the Twentieth Century bring to you their conception of the meaning of the Stewardship of Life. No individual can give joyously and give by proxy. Men have interpreted the gifts which the Wise Men brought to Jesus to mean that the gold represented *material things;* the frankincense worship or *adoration;* and the myrrh the *giving of life.* They presented their gifts, their worship and themselves. And so it was true of a certain man until his eagerness to obtain great wealth led him away from active service and giving to the church.

They found him in an armchair beside his smoking stand.
His head upon the cushion, a note still in his hand.
His slow rhythmical breathing of sleep a story told.
And this is what he *dreamed* that night he was alone. (Exit Prolocutor.)

ACT I—Stage Setting, Library of Mr. Good.

(Curtain rises—man is found asleep with letter in hand.) Stewardship Herald enters room by door facing man. Walks over to sleeping man, picks up letter and reads aloud.)

Stewardship Herald.—"Dear Brother Good: We are looking forward to having you join us on Sunday in canvassing the church members particularly in the interest of tithing." Hmph! He wrote them that he was not a tither, therefore could not canvass with them, but would be glad to have them call. (He lays the letter back on the table—as he does so the man appears to awaken. He is startled in seeing someone near him).

Mr. Good.—Who are you? (Stewardship Herald moves toward cross and lights the candle at top of cross.)

Stewardship Herald.—I am God's word for this generation. My name is Stewardship. I am not a new conception, I am a very ancient one. Man has long recognized his accountability to God for the use of the possessions with which he has endowed him. For centuries man has been thinking about me, and in consequence, the meaning of my name has grown broader and deeper and more significant year by year. To young people I am religion in practice—as you once knew me—religion expressed in life. Young people respond to my challenge with enthusiasm.

Mr. Good.—What part do you play in the life of young people that makes them respond to your challenge with enthusiasm?

Stewardship Herald.—I represent partnership with Christ. Youth not only accepts Christ as his Saviour but also as his Lord when he understands me. In so doing he faces the challenge of full surrender of himself and his possessions for use in the Master's service.

Mr. Good.—What other part do you play in their life?

Stewardship Herald.—I am, to some young women, the call from a foreign or home mission field of service. To a young man a call as a doctor in a foreign hospital, or a missionary in some needy field. To some a call to teach at home or in foreign fields.

Mr. Good.—Do you play a part in their giving of money to the Lord's work?

Stewardship Herald.—Yes, as the herald of the Stewardship of Life. (Starts to move toward doorway at back of platform.) Whenever you recognize and properly acknowledge God's ownership of all that inheres in or belongs to life, it will produce me, an Apostle of Stewardship, that demands of every life a definite plan for getting, for using, for giving, and for serving. I call to every age. My helpers will soon be here. Hearken unto them tonight and they will show you the true meaning of Stewardship. I will appear in many disguises such as the "Stewardship of Money," "Stewardship of Talents," "Stewardship of Time," "The Church," "Christianity," "The Spirit of Missions," and many others. Hearken, ye, therefore, that you may recognize and properly acknowledge God's ownership of all. This will produce in you a life of service, and abundant and joyous life. (As Stewardship Herald disappears through one door, the next character enters through another and lights the next candle in line.)

Mr. Good.—(Man looking into space—Stewardship of Life touches him on shoulder and moves around table.) Who are you?

Stewardship of Life.—I represent the Stewardship of Life. In your eagerness to get material possessions, you have neglected spiritual attainments, divine fellowship, the development of character, and the joy of service you once possessed. Have you forgotten

what you once said as president of your C. E. Society that "The things that are seen are temporal, the things that are unseen are eternal?"

Mr. Good.—(Reflecting.) Yes, yes.

Stewardship of Life.—Once you accepted Christ as your Saviour and in so doing you faced the challenge of full surrender of yourself and your possessions for use in the Master's service, but now you only attend the church services.

Mr. Good.—But I *attend* and *give* each Sunday. Is it not the place of the younger generation to carry on the work the adult church members started? Do I not help to support the Religious Director and all other workers?

Stewardship of Life.—You may help to pay for the best trained talent available, but whatever you can afford in the way of paid leadership it is your duty as a steward to participate also in order that you may give your best to the partnership. "Lay up for yourselves treasures in heaven, where the moth does not corrupt nor thieves break through and steal." It is right for you to enjoy material things but it is not right for you to give them *first place* in your life and heart.

Mr. Good.—What more can I do then? (Stewardship of Time enters, moves toward cross and lights the next candle in line.)

Stewardship of Time.—Ah, it is to the Stewardship of Time that you call. Time, talent, personality, and possessions are all part of your God-owned life. There are two great phases of life; personality and possessions. Personality is made up of several elements, such as time, energy, talent, the person or ego. Personality is inherent in life, possessions belong to or are attached to life. All of your life should be regarded as a part of the trusteeship resulting from what the Father-owner has entrusted to you for certain great purposes. "Ye are not your own, ye are bought with a price."

Mr. Good.—You mean if I should loudly proclaim that I love my wife but gave all my time, energy, talents, and personality to gay pleasures and other people, that no matter how loudly I might proclaim my love no sensible human being would believe me? I could not blame them for there would be but pretense in my words. Jesus said: "Where your treasure is, there will your heart be also." (As Mr. Good says this, Stewardship of Time backs out.) (Mr. Good continues): I thought that Stewardship concerned the giving of one's money. I thought my responsibility ended there. Then I must give more time? (Stewardship of Talent enters, moves toward cross and lights the next candle.)

Stewardship of Talent.—Ah, yes, half the world is on the wrong scent for happiness. They think it consists in having, and getting, and in being served by others. It consists in *giving* your time and money and in serving others to the best of your ability. "He who would be great among men, let Him be the servant of all." "The three greatest gifts of God are Time, Talent, and Wealth." These three gifts you once gave but——

Mr. Good.—If I could only get in touch with the church and those whom I used to know and with whom I used to work. As the years slipped by these friends have gone and fellowship went with them. *My* church, the church I founded—(Church enters and lights the next candle in line).

Church.—I heard you calling me. I am the church you founded. As a steward, you were and are still your brother's keeper. Come back and work with us again as you did so many years ago. I will provide you with a center from which you can help your asso-

ciates and others. I am a divine institution and can furnish you, as a steward of the Lord's resources, a base from which to make use of all your possessions in winning the world to Christ.

Mr. Good.—Yes, yes; tell me more for I am heart-sick——

Church.—All the work of your church is being done by less than a third of its membership. Less than half the church provides all the monies that are contributed for any and all purposes in the life of the church. The percentage was not so great when you were a teacher and chairman of the board, for you were a great leader and organizer.

Mr. Good.—But will they want me back after all of these years? Many are not there that I once knew.

Church.—Your stewardship is of a dual character. It is first of all individual because in addition to God's initial ownership of each life, you belong to God through a personal committment to the Lord Jesus Christ. Secondly, you have a group responsibility, because as an individual you have voluntarily committed yourself to a relationship with others that involves the use, for a united task, of all that belongs to your individual stewardship. You must go back and accept your group stewardship responsibility by concerning yourself with the development of the devotional habits of every member. You are a leader and can do this. It is this kind of leadership that is lacking.

Mr. Good.—But how shall I begin?

Church.—There are three phases of worship that need to be adequately developed, personal worship, family worship, and public worship. The development of your own full-rounded Christian personality will come through getting each individual steward to contribute a worthy share to the sum total of the spiritual life of your church by means of a well-developed devotional life. You, yourself, must give time, energy, talent and personality in order to help other less faithful stewards realize their responsibility for developing within themselves worthy personal habits and a response to the full meaning of stewardship.

Mr. Good.—Is this the means by which I can learn to abide in God?

Church.—Yes, through the exercise of your *individual responsibility* in order to produce a worthy group stewardship. Only a worshipping church is a world-conquering church.

Mr. Good.—(To himself, half aloud). Yes, the steward is a "partner" with his master. He is also a "servant" and "employee," perhaps a "manager," a "trustee," and sometimes even a "son" but *never* a "slave." Stewardship is an honorable relationship. As a steward I am trusted by my Master—trusted with His property, his plans, his reputation; I am trusted when my master's back is turned, when he is absent; trusted with interests, safety, and welfare of his fellow-servants; I must not alone keep intact the things intrusted to me but devise and effect the greatest possible enlargement and stabilizing of my master's interests. Stewardship, then, means integrity, initiative, independence, energy and loyalty. What a dignified responsibility! (Church has been disappearing during this speech). (Louder.) But he *did* not mention that I should be a *tither.* I used to tithe—(Stewardship of money enters and lights the second to last candle of cross).

Stewardship of Money.—Did you call me?

Mr. Good.—And who are *you?*

Stewardship of Money.—I represent the stewardship of the *altar tithe.* What is it that you would have me tell you?

Mr. Good.—There was a time, some twenty years ago, when I was a tither. In my eagerness to make money I have neglected tithing. Is it still of as great importance?

Stewardship of Money.—Yes, money is a thing of far greater importance than many of us will ever be able to realize. Money today means more than it ever meant before in the history of the world. Unquestionably countless millions of modern wealth are wasted, billions misused or misapplied. Every giant skyscraper, every ocean leviathan, every motor car, areoplane, radio station, locomotive, suspension bridge, tunnel, university, cathedral, is an incontrovertible material testimony to the essential importance of money to the welfare and progress of humanity.

Mr. Good.—Certainly. And to every man it has become the standard of measuring success in life, the index of talent, the condition of domestic contentment, the goal of personal endeavor.

Stewardship of Money.—'Tis true, when you talk of the stewardship of money you are considering a theme of large dimensions. Money is a sacred as well as an important factor; but men have been slow to realize this and many still fail to understand.

Mr. Good.—From where and how did money originate?

Stewardship of Money.—It is the product of a great partnership. In the form of rich, abundant raw material it comes fresh from the hand of God—in sunshine, showers, billowy fields of grain, bending orchards, cattle upon a thousand hills, mines bursting with ore, seas sparkling with pearls, every conceivable bounty of nature. On this unlimited store of raw material the sweating brains of thinking men and the calloused hands of toiling men set to work.

Mr. Good.—And money, the outward measure of wealth, is the result?

Stewardship of Money.—Yes, the result is wealth. Money is thus a holy property of the generosity of God and the toil of men. No particle of property ever originates elsewhere. The devil never produced a dollar, though he has perverted the use of many and destroyed still more.

Mr. Good.—(Thoughtfully.) Then only God and man, working together, can produce anything worthy to be called wealth?

Stewardship of Money.—Yes, exactly so.

Mr. Good.—Alas! Alas! I have loved money without respecting it. My first consideration hereafter will be service to my Master, and the promotion of his interests. My service will involve energy, self-effacement, devotion, and sacrifice.

Stewardship of Money.—The first consideration of the steward must be not only the beneficent use of money, but the spirit and method of its acquisition, investment, and expenditure. Stewardship is a partnership and he who represents this aspect of stewardship now wishes to speak to you. (Stewardship of Personality enters, and lights the candle at the bottom of cross.)

Mr. Good.—Pray good steward, what word have you for me?

Stewardship of Personality.—Only this, Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. 10:37-39.) Develop your sense of the Stewardship of Personality. "What you make of yourself is your gift to Him."

Mr. Good.—But how, just what do you mean?

Stewardship of Life.—(Stewardship of Life enters, moves toward the cross and lights the candle at the left hand side of the arm of cross.) Need we say more? If you would know the full meaning of Stewardship, strive earnestly to present yourself unto God, tested and proved worthy by trial, a workman unashamed. (Exit all characters.)

Mr. Good.—Tonight I have been made to recognize and properly acknowledge God's ownership of all. Stewardship is splendid, a faithful steward is glorious, but partnership is best of all. Love and obedience govern the good steward. The tithe is not to be paid where *I* will, but where *God* wills. It is paid to *God*, not to the preacher, not to the cause. Some one tonight said that "forgiveness, strength, guidance, and fellowship are his for the asking" then Oh, heavenly Father, I ask it. (Let's head fall back and rest on pillow of chair). But *where* has my money gone. I have spent much this year. (Seems to be lost in his own thoughts.) (Falls into slumber again.) (Soft music is heard—hidden choir sings softly, "Oh Beautiful for Spacious Skies"). (America enters, and moves toward cross.)

Pages.—(Enter preceding America.) "Hail! Hail! America! Oh Beautiful for pilgrim feet, whose stern, impassioned stress a thoroughfare for freedom beat, Across the wilderness! America! America! God mend thy every flaw, Confirm thy soul in self control, Thy liberty in law!" (Oh Beautiful for Spacious Skies, music to be played very softly during this speech).

America.—(Lights candle, second candle on arm of cross.) (Touches man with wand.) Hear ye, I am America, the country of great wealth. I represent you and millions of others. I have had a splendid and prosperous year in the grain, cotton, and other markets. The gold fields have yielded billions. Every line of business has yielded material and food enough for the entire world. You have been part of it and received your dividends. What have you done with your money? In spite of our successful year, many calls have come from different sources that need help, but where little or no help has been given. Since receiving these calls I have looked up the expenditures of my citizens for pleasure and luxury. I am ashamed, for America is looked upon as a wealthy country and a Christian nation. What will the rest of the world say when they learn the amount of wealth that has been spent on pleasure? Is it Christianity to give so small amount to those less fortunate than ourselves? Did not the Stewardship of Money convince you that at least one-tenth of your yearly earnings belongs to the God who gave you your life, your living and your money? Is He not entitled to at least the altar tithe? Yet what have *you* given?

Mr. Good.—I have not kept a record of what I gave this year and therefore do not know. I gave when I was called upon and when I attended church.

America.—You are only one of many who have withheld the altar tithe. Representatives will be here to tell you how much the whole country of America has given this year for the pleasures and luxuries of life, and for others. (America claps her hands.) (Enters King Alcohol from back door.)

King Alcohol.—Thank you, America, for your most generous gift of——

America.—Stop! King Alcohol, do not mention the amount. You have long been outlawed and should hang your head in shame. (King Alcohol hangs his head in shame and steps to back of stage).

Candy.—(Candy enters from back door.) Hail, America, many thanks for the thirty

million that you gave for candy this year. (Bows and moves toward King Alcohol.) (Chewing Gum enters.)

Chewing Gum.—And I, too, wish to thank you, America, for the one hundred and twenty-one million dollars which you spent for chewing gum this year. (Bows and moves toward Candy.) (Millinery enters.)

Millinery.—You did not forget to give me a large amount of your money, America, I received eight million dollars for millinery, for which I wish to thank you. (Bows and moves toward Chewing Gum.) (Tobacco and Cigarettes enter.)

Tobacco and Cigarettes.—Nor did you forget us in any small way America. One million five hundred thousand dollars was spent last year for tobacco and cigarettes. (Bows and moves toward Millinery.) (Automobiles enter.)

Automobiles.—I represent automobiles, dear America, and received four hundred million, seven hundred thousand dollars from your generous citizens. (Bows and moves toward Tobacco and Cigarettes.) (Cosmetics enters.)

Cosmetics.—Your American women are beautiful and attractive but it costs them dearly this year. It was I, Cosmetics, who helped to make them so. Exactly seven hundred and thirty million dollars was spent on me. (Bows, moves toward Automobiles.) (Moving Pictures enters.)

Moving Pictures.—I was part of your pleasures this year, America. More money was given for this form of entertainment than to any other of the pleasures of life. Seventy million dollars was spent for moving pictures last year. Is not America generous with her own money? (Bows and moves toward Cosmetics.)

Education.—Young People in America have many opportunities for the development of intelligent, disciplined, clear-thinking minds, capable of use in the solution of big problems. Excellent institutions of learning, free libraries, good books, magazines, newspapers and informing lectures are available, but it costs money to keep all these going. Only two hundred and eight million, three hundred thousand dollars was given to me for this purpose. (Shakes head sorrowfully. Moves toward cross and lights candle, then stands by Motion Pictures. Christianity enters.)

Christianity.—The basis of Christianity is love, not law. Love is the most compelling force in all the relationships of life. (Moves toward cross, lights candle and then turns toward America.) America, your citizens love you. They are proud of you but you need a King. Your hope is not in your democracy. It is in this King's sovereignity. It was faith in His sovereignty that gave men courage to found this democracy. A few years ago an American President ordered the mints to leave off that motto, "In God we trust." Instantly, you will recall there arose a nation-wide protest, and the President's order was rescinded. The sentiment that lay behind that protest is America's supreme bulwark of security. It speaks for her loyalty to the King of Kings. In the day that America forgets her King, in that day will the fair temple of her freedom totter. (All characters with the exception of Church, Education, America, leave platform.)

Christianity.—(To America.) You, Church, have a right to expect of your members that they live clean, pure, righteous lives; for each one of them is a living advertisement for you.

Church.—Yes, some present a page almost or quite blank; some present to the world a clean sheet, full of good deeds and made beautiful with clean living; but some, alas!

show only smudges and smears of unwholesomeness, of indifference, and of selfishness. My members are and represent the church. What they are, I am also; for by their lives and deeds the *world* judges *me*. I *must* do something.

America.—Yes, you must do something, for as Christianity said, in the day that America forgets her King, in *that* day will the fair temple of her freedom totter and that must never occur. Let us pray. (Christianity, Church and America bow heads in prayer.)

Spirit of Missions.—(Enters doorway by cross.) Wait, I beseech you. (Lights the last unlit candle on cross.) Many are the things that me have declared to be the work of the church, but there is one supreme and primary task that is set forth by the Lord Himself in his own Word. It has been the fixed and changeable task for every generation of Christians. But one supreme task has been given to the church. King Jesus said: "All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." This is the church's chief task, her primary business, her divinely commissioned pursuit, her mission to the end of time. Church of God renew your fealty and oath of allegiance to your great commander, the Christ, by preaching and assisting others to preach his word with great boldness and courage. God help you to bear in mind that when you preach his Word you have his blessed promise. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

America.—(Soft music—heads bowed in prayer.) Help us, oh heavenly Father, to serve the church more than ever before. Help up to assist education and the spirit of missions so that we can bring love and happiness to those less fortunate than ourselves in America, and to the uttermost parts of the earth. (As this is being said, two pages enter, one on each side of the lighted cross. One raises Christian flag, and the other "Old Glory," the flag of our country.)

Church.—"Father of all mankind, we pray that to this church all thy children may ever be welcome. Here may the young be equipped for the battle of life, the strong renew their strength, and the aged find rest and light at eventide. Here may the poor and needy find friends, the tempted find succor, and the bereaved and sorrowing find comfort. Here may the discouraged find enheartenment, and the doubtful confirmation of faith. Here may the careless be aroused to a sense of their obligation to God, and oppressed souls be assured of mercy and triumph over sin, through Jesus Christ our Lord."

Education.—"Help us to cultivate the reverence which our forefathers had for the things that are holy. Help us to follow the spiritual and moral leadership which they upheld. Help us to keep replenished, that they may glow with a more compelling flame, the altar fires before which they worshipped. Help us to educate youth to do that which is pleasing in thy sight."

Stewardship of Life.—(Enters quietly behind praying group. Raises arms toward heaven.) "Father in Heaven help humanity to be free from the love of money. Help them to understand that mere sacrifice and offering without true heart worship and with-

out appropriate accompaniment of holy character, justice, charity, mercy, equity, love for man and God, become not only valueless but highly offensive to God. Stewardship involves both beneficient use of money, and the spirit of its acquisition, investment, and expenditure. (Pointing to man.) Help him, O Father God, to give all." (Soft music is heard. Hidden choir sings softly, "Have Thine Own Way, Lord." Sing all three verses.) (Curtain is lowered slowly on last stanza. Music continues softly when the curtain is raised again. All of the characters except Mr. Good have made their exit.) (Knock on door is heard. Mr. Good is startled. A butler announces two guests. Mr. Good tells butler to admit them.) (Enter Messrs. Franks and Campbell.)

Mr. Good.—How-do-you-do, Mr. Campbell. How-do-you-do, Mr. Franks. (Shakes hands with each.) It certainly is good of both of you to visit us. (Mrs. Good enters.) Meet my wife, Mrs. Good. (Mrs. Good bows, smiles and says, "How-do-you-do.")

Mr. Good.—Have a chair, Mr. Campbell, Mr. Franks. (Mrs. Good is seated first.)

Mr. Campbell.—We are very sorry, Brother Good, not to have you go canvassing with us, for we understood that you were at one time a great leader ond organizer in the Christian Church.

Mr. Good.—(Smiles and hands a card to canvassers.) I am going with you. While waiting for you I fell asleep. The voice of conscience visited me and awakened within me an understanding of the true meaning of the Stewardship of Life, of Time, of Talent, of Money, and of Personality. (Looks at wife.) I saw my wife's signed pledge card on the writing desk, perhaps that is what made me dream. I did not know that she was a tither. (Mr. Good's son, John, enters at this moment, happy, buoyant and full of enthusiasm.)

John.—(Bursts into room.) Hello, there Dad. I have the most interesting news to tell you. (Sees company, bows, walks toward guests. Shakes hands with each.) How-do-you-do, Mr. Franks, and Mr. Campbell. I am certain you, too, will be pleased to hear the good news I have for Mother and Dad. The young people in our church have just finished discussing the subject of "Stewardship and Youth." Mr. Ray E. Rice, who is home on furlough from India, spoke to us of the work accomplished there. A missionary from the Philippine Islands also spoke. We had the work accomplished in Mexico presented; also the work among the oriental young people on the Pacific Coast. After these interesting and inspiring messages our young people voted unanimously to not only give God the first fruits of our time, energy, talents, and possessions, but to attempt some challenging special object like support of a Bible woman in Japan, or of an aged disciple in one of our Benevolent Homes. What do you think was the amount of our pledge?

Mr. Good.—Why, son, I cannot guess for you young people did well last year in giving $50.00. What was the amount of the pledge?

John.—(Looking at guests, then at father—walks over to mother, places arm around her.) The United Christian Missionary Society wrote us a letter stressing the urgent need of at least a 10 per cent increase in our giving this year. (With much enthusiasm.) Instead of 10 per cent increase we made it—(hesitates, then full of enthusiasm)—70 per cent increase.

(Guests look surprised at one another, then smile. John continues.) $350.00, which will support a Bible woman in Japan or an aged disciple in one of our American Benevolent Homes.

Mr. Good.—I am proud of you, my boy, and I will gladly, in addition to my enlarged

pledge to the church, underwrite whatever portion of the $350.00 the young people do not raise. (John moves toward Dad and shakes his hand.)

John.—Gee! Dad, that is great. You are sure a *real* Dad.

Mr. Franks.—That is fine, I am glad to hear this good news.

Mr. Campbell.—We certainly came to the wrong house when we came here to explain the meaning of Stewardship or Tithing.

Mr. Good.—No, after receiving your letter, seeing my wife's pledge-card, having that dream-vision, and now witnessing the enthusiasm of youth for a share in world-wide missions, no true steward could do otherwise. Let us make haste so that we may visit as many members as possible. (Canvassers arise and bid Mrs. Good and John good-bye and start to make their exit.)

Mr. Good.—A word of prayer before going on a mission of this kind will help greatly.

"O God, enlighten our minds with truth;
Inflame our hearts with love;
Inspire our wills with courage;
Enrich our lives with service;
Sanctify what we are;
Order what we shall be;
And Thine shall be the glory,
And ours the Eternal life,
Through Jesus Christ, Our Lord." Amen.

FINALE

Stewardship Herald.—(Enters alone from opposite side and moves toward front of platform and faces audience.) Church of America, will you join with these young people in a splendid gift for the work and workers in far away India, China and Japan? Aged ministers and missionaries in the homeland, orphan children, and neglected immigrant, and oriental youth await your cheerful response with the altar tithe.

"Give as you would if an angel
Awaited your gift at the door,
Give as you would if tomorrow
Found you where giving was o'er.
Give as you would to the Master
If you met his loving look,
Give as you would of your substance,
If His hand the offering took."

Pastor.—(Steps forward and makes following statement.) Friends, you have heard the challenge of youth tonight and are invited to have fellowship with them in this world-wide missionary task. Give generously for "God loveth a hilarious giver." Shall we pray.

OFFERTORY PRAYER

"Our Father in heaven, may we be worthy stewards of the time, the talent, and the worldly goods with which thou hast entrusted us. May our gifts of money tonight make possible the spread of the Gospel message to those who need it most—even unto the utter-

most parts of the world, to the end that they, too, may see Jesus. Bless our mission fields *through us;* and thus make us co-laborers with Thee and with those who have dedicated their lives to Thee in full-time Christian service. In Jesus name, and for His sake, we pray. Amen."

OFFERTORY SONG

"Open My Eyes That I May See." (Sung softly by entire cast as a finale. While young people who have been selected in advance pass baskets and receive the offering.)

Benediction.

The Royal Way

By Lucy Wetzel McMillin

A Special Young People's Night Service

Copyright, 1925, by United Christian Missionary Society.

Program

Song.—"Dear Lord and Father of Mankind" or "Day is Dying in the West."
Announcements—
Scripture.—Philippians 2:5-11; John 12:32; 14:6; 10:10.
Prayer—
Anthem.—"Where Cross the Crowded Ways of Life" or "We've a Story to Tell to the Nations."
Song.—"Oh Zion Haste."
Pageant.—"The Royal Way."
Prayer.—(See suggestion page 163).
Offertory.—"Have Thine Own Way, Lord."
Benediction—

Suggestions for the Program

The program suggested may be used just preceding the pageant. The young people of the church should be seated in the front of the church or in the choir so that they may lead in all the songs, especially "Have Thine Own Way, Lord," for which there should be no announcement. A young person should preside.

The fewer announcements the more impressive the program will be. The worship theme is "The Abundant Life." The songs suggested are found in any of the ordinary church hymnals. The entire service should be given in a spirit of worship. Ask your audience not to applaud. "Deepest appreciation is shown by absolute silence."

The announcement features given by the pastor or Young People's leader in connection with the offering should inspire the same devotional response as any other part of the program. This, too, is a part of the service. See that it is observed as such.

Suggestions for the Pageant

The author wishes gratefully to acknowledge *Training World Christians* by Loveland as a source book especially for the statistics quoted herein.

Music: Should be furnished by hidden choir or soloist. If this is not possible, place the singers at one side off of the stage.

Characters and Costumes

Prolocutor: Costume of a herald, or a dark blue or green robe. This person whether man or woman should have a vibrant voice, and a dignified bearing.

Youth
Pessimistic Friend
Optimistic Friend
} Business suits of prevailing mode.

Note: Used with the permission of the United Christian Missionary Society.

Wealth: Wears purple robe and carries a bag of money.

Time: Black robe, white hair, carries an hour glass.

Talent: Grecian, rose-colored robe, silver band in hair.

Christianity: White Grecian robe, with scarf and head band of pale blue or pink.

Questioner: Grecian robe made of cheesecloth in combination of the light colors, such as pink, blue, green, yellow and lavender.

Ignorance: Robe of dark brown.

Indifference: Dark gray robe.

Extravagance: Robe of wine-color or jade, vivid make-up with plenty of rouge and jewelry.

Poverty: Costume of "rags and tatters," old shawl covering head and shoulders.

Neighbor: Costume of European immigrant.

Voice from Far Away Lands: (Off stage.) No special costume required.

Truth: (Off stage.) No special costume required. *Voices* should be pitched low and have a vibrant quality.

Stage Setting

Platform furnished simply as a den or library. Table, a few chairs and books. A copy of Hofmann's "Head of Christ" hanging at back center stage; two entrances, if possible.

Prologue

Prolocutor.—"And a highway shall be there, and away and it shall be called the Way of Holiness; the unclean shall not pass over it; but it shall be for the redeemed, the wayfaring men, yea, fools shall nor err therein."—Isaiah 35:8.

Down through the centuries the youth of every generation have been seeking the Royal Way, the way of holiness, the way to abundant life. Then Jesus came, incarnating in human personality the mind, the heart, the soul of God and saying, "I am the way to God, I am the truth about God, I am the life of God, lived in a physical body. No man cometh unto the father save through me" (Weymouth Translation); and thousands followed Him who said, "I came that they might have life, and have it abundantly."

The Protestant Reformation is one long story of persecution and sacrifice in rediscovering the Royal Highway, the Way of Holiness, the way to abundant living.

Centuries ago the reformation in Bohemia led by John Huss gave to the common people the open Book and the cup of remembrance of the shed blood of our Lord. Evangelical churches were planted in cities and hamlets, on far mountain slopes and remote valleys throughout the land. With the inquisition came the martyrdom of Huss and of thousands. The Book and the chalice were taken from the people, their churches were destroyed and meetings prohibited.

With the establishment of the Republic of Czecho-Slovakia in 1917, religious liberty was guaranteed. When the Book and the chalice were restored to the Evangelical Christians of that country, strong men, sons of martyrs who across the centuries had cherished the faith of their fathers, knelt in tears to receive the communion. Today Protestant churches are everywhere being rebuilt and this emblem of the open Book, the cup of the sufferings of Christ, the crown of thorns and the olive branch of peace is being built into chancels and archways and gables—a silent and potent witness to the vitality and sacrificial devotion of a faith that will not die.

Tonight, the Youth of the Twentieth Century brings to you its struggle to find the Royal Highway that leads to life abundant.

"To every man there openeth
A way, and ways and a way,
And the high soul climbs the highway,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low—
And every man decideth,
Which way his soul shall go." —Oxenham.

(Exit Prolocutor.)

Youth.—(Enters and goes to the reading table at the center of the room, picks up book, seats himself in an easy chair toward front of platform.) It is about time for my friends to be coming. Perhaps I shall have time to start this book while I am waiting. (Reads in silence for a time, then there comes a knock at the door.) Come in. (Goes to meet the two, the optimistic friend and the pessimistic friend.) Mighty glad to see you fellows. Make yourselves at home.

Pessimistic Friend.—It has been a long time since we met.

Youth.—Yes, it has. Sit down, won't you? I think that you will find that chair quite comfortable. I have just been reading a little, and the author starts out by saying, "Nothing is permanent save change."

Optimistic Friend.—That fellow is going back into rather ancient philosophy, isn't he? Yet many people are quoting it today.

Pessimistic Friend.—They are right about it. These last years have been a change from bad to worse.

Optimistic Friend.—I do not agree with you. Many of the changes have been great benefits to man, such as adventures in the scientific and the mechanical world.

Pessimistic Friend.—Yes, think of them. When we are so sure we have succeeded, some great disaster like the wreck of the Shenandoah shows us that we are but mere atoms in the working of this universe, with no power of our own.

Optimistic Friend.—Science has always advanced through sacrifice. That was an awful tragedy. But the spirit of men ready to pay the price has always challenged me. Man's control over the forces of nature is increasing rapidly. He even uses the air for his own pleasure. I got London last night.

Pessimistic Friend.—I got mostly static.

Optimistic Friend.—Yes, you would. But we came to visit with our friend, not to argue about such things as that. Did I tell you that I am going back to college this fall?

Youth.—Good, I cannot go this year. But by next fall there will be enough saved to make it possible. Besides, I am not so sure what I want to do. There is not one line of work that stands out above the others far enough to make me want it.

Pessimistic Friend.—Why worry over that? "What is to be, will be." If you accept that, you will not need to get ready for anything. Saves lots of time and trouble.

Optimistic Friend.—I think that you are wrong. As long as I have the power to choose, I am going to get ready for a job. Do not know just where I shall go, but it is the kind of work and the way that you do it that counts.

Youth.—I am most interested in a job that calls for leadership. I should rather plan, lead, work with people, than just with things. Surely, if one pays the price of training, it should be a long step on the way to success, even to greatness.

Optimistic Friend.—Just what is greatness?

Youth.—To me it is power, happiness, leadership, life.

Pessimistic Friend.—It is money, for that will buy all of those other things. But only a few are blessed that way.

Optimistic Friend.—Money helps to get there, but I do not believe that alone is enough.

Youth.—Of course I want money. That is a necessity these days. I have some splendid plans if I only had the time and money with which to develop them.

Pessimistic Friend.—Many people have fine-sounding plans, but not many actually "get there."

Youth.—You cannot scarce me with that talk.

Pessimistic Friend.—Can't I? Well, let me ask you about this so-called "great unrest." What about the petty differences in the church? Are you proud of the way the church is debating today? While millions are dying in ignorance and sin, the people who call themselves Christians quarrel and talk, and forget to pray that His kingdom may come.

Youth.—That is a very serious accusation but I believe that you are exaggerating it. I've not given much thought to it—it's the old folks' job. But it is surely not so bad as that.

Optimistic Friend.—True, some are idle, believing that Christianity is not practical. Yet there are many that are giving their lives gladly for Him, that Man of Galilee.

Pessimistic Friend.—Smooth it over if you like. I know what I know. The day of idealism is past and now it takes time, money and talent, those alone, to become great. What a jolly old world this will be when you fellows "get there." Ha! do not forget me please. I want in on a party or two.

Youth.—No danger of our forgetting you. I can imagine you pointing your finger at us and saying, "Yes, I told you so." (They all laugh.)

Optimistic Friend.—Changing the subject again, I am greatly interested in a family that has moved here recently from another country. Their views are so different from ours.

Youth.—I understand there are a great many such students at the college you attend.

Optimistic Friend.—Yes, it is going to be a great chance to see if under such circumstances as those, this brotherhood stuff we hear so much about will really work.

Youth.—You must tell me about it when you come home. It may help me on the trip I am taking later.

Pessimistic Friend.—We should all like to help you on your journey to "Greatness." Only a few will succeed. There is no need to consider the masses. Give them a little education and it's a dangerous thing. Give them power and money and Bolshevism results. But we all are ready to help our friend "Youth." And when you have become powerful you'll not forget your friends.

Youth.—Never fear. There will be plenty of fun when I can say, "Go" or "Come," and be obeyed. My home is always open to you folk!

Optimistic Friend.—Thanks! Such daydreams as we have had. It is getting late and we must be going. Pal, you'd better come to school with me.

Youth.—Thanks, I shall do that next year; then we shall make them sit up and take notice. Good-night. (Business of shaking hands, and exit the two friends.)

Youth.—(Youth goes to front of stage, takes easy chair and again takes up book.) Funny the thoughts that come when you dream a while with friends. But with them thoughts cannot go so far as when one is alone. I wonder. What is greatness? What do I have, after all, that I should lay any claim on success? Yet, I desire it more,—yes, more than anything else in the world. (Enter Time.)

Time.—Young friend, for you are very young, I come with the gift of Time. Perhaps I may help you. Nothing can be accomplished quickly, nothing that is truly great. Patience you must learn in the school of experience, but Time I give you. A long life shall be yours, and not just existence either. I give you physical strength for the years to come. There will be time to become truly great. My gift to you is a long life.

Youth.—Thanks, that's the first requisite—life! Glorious, abounding Life! I have always coveted that. (Enter Wealth.)

Wealth.—I bring a bag of money. It is just a little, but it tells of great stores for you. Good investments will be yours, houses and barns will multiply. Lands will increase in value. Yours is the earth and the fullness thereof. Go out and take possession. I come to give you Wealth.

Youth.—Wealth! One could accomplish almost anything with time and money! (Enter Talent.)

Talent.—You asked for the power of leadership, believing that would bring greatness. I give you this,—the ability to work with people, to understand them, to turn material things to their use.

Youth.—With this added talent, one could use the laws of nature. There would be no limit to what he could accomplish.

Talent.—When one utilizes such laws he may enhance the profit of a few, or bring life to many. I give you leadership. It is a dangerous gift. Be sure you use it well. (Exit the three spirits.)

Youth.—Quickly they came and quickly they have departed. It is a certainty now. These shall be mine! Time is great and necessary, but add to that talent and wealth,—that means success. (Enter Indifference.)

Indifference.—I am Indifference. I hope that you are not greatly disturbed by all these spirits. You know we are with you always, only you seldom see us so plainly. Yet if you pay too much attention to us, your life will be a constant turmoil. It is needless to concern yourself about anything in particular. At various times in the history of the world, one has come claiming to be the remedy for all ills. People have listened for awhile, believing. But today, in Christian America, there are fifty-seven million who claim no church, and of those within the church, there are many who follow me.

Youth.—There are indeed! I think sometimes that the indifference of the older folks is what tires youth. We want action, and life, not platitudes and indifference to problems.

Indifference.—Then give no attention to the platitudes of religious folk. The youth of today need not be bothered by the cries of others. Just shut your ears and do not listen.

Follow me and you will find that Indifference is by far the most comfortable philosophy of life.

Youth.—It seems to be. Well, I like comfort, and if you give that I shall count you as one of my friends. (Indifference steps back as Ignorance enters.)

Ignorance.—You hain't thinkin' of goin' to college, er studyin', er anything like that ar' ye, cause ef you are jest listen to me. I be ignorance. People call themselves edicators, an mak grat plans, but they cain't git ahead of me. To be sure they kin do some things, but in Chiny not more'n five people in a hundred kin read an write, an' its worse'n that in India.

Youth.—In America it is different. We are an educated nation. One *must* study, if he would succeed here.

Ignorance.—In 1919 America spent 1 cent fer edication fer every 92 cents fer war. The ignorant man gits the money if he's smart enough, 'n thats what counts. Teachers don't git much pay. College perfessors ain't gittin a livin' wage. Don't listen to them there calamity-criers the'are too sentimental. What you don't know won't hurt you. You got money. Use it fer yourself, an don't you worry about what these psalm-singers say. You take my advice an' some day you'll be great. (Ignorance steps back as Extravagance enters.)

Extravagance.—Some call me Extravangance, but I should rather be known as Happiness. I know that you seek gladness, that is the reason for my coming. I bring a little advice and offer myself for your friendship.

Youth.—Of course I want gladness, a royal good time. If you can show me the way, lead on.

Extravagance.—So our friend Wealth has picked you out for one of the favored few. Think, of the greatness of wealth. Of course, if it is hoarded it does not satisfy anyone. I have come to help you plan for the spending of it. To begin with, there will be fine houses and great estates, beauty shall spend with lavish hand. Your family shall want for nothing, they need never work, merely express a wish and you will gratify it. It will make you chief in your household. There will be many servants with you as the master and no one to question your desires. In the mart your word will be law, for you will be indifferent to sad conditions and your money will rule lives as well as machinery. You can bring famous entertainers for your guests. What matter if these fashionables are more interested in feeding and in flirting,—it will be gratifying for you to be able to command talent. Or, in the political realm you may succeed. The world will call you great. The plaudits of the people will ring in your ears. Indulgence my friend, is your best venture. I can make you great, I can make you happy, I can give you power.

Youth.—You paint a wonderful picture. It will be great to give my companions what they desire—music, shows, laughter—Ah! that will bring popularity.

Extravagance.—Yes, it will. Do not forget me. I am always near. I'll help you spend any time. Forget the word "economy," it is used by those too narrow-minded to enjoy life. Buy well, you have wealth, use it. (Extravagance steps back with Indifference and Ignorance as Christianity enters and takes the center stage.)

Christianity.—You have been blessed with the gifts that you desired. You have heard of ways of using them. I come to tell you of other opportunities. I come to urge you to

motivate your life with Christlike ideals. I come to tell you that the earth is Jehovah's and the fullness thereof, the world and they that dwell therein. For every beast of the forest is His, and the cattle upon a thousand hills. But unto man He has given dominion. Unto man He has made gifts wonderful beyond description.

Youth.—You are right, gifts wonderful beyond description. Did you hear what they said? They gave me time, talent, money and leadership. Mine,—to do with as I please.

Christianity.—Yes, yours to use, but how? Stewards we are of these great blessings,—stewards of time, talent, money, even of the privilege of prayer.

Youth.—Does one have time to pray? There is so much to do. I am tired of long petitions and tedious repetition of words. I long for action.

Christianity.—Action, yes,—motivated by prayer. Prayer is the dynamic of service. "God is spirit and they that worship Him must worship Him in spirit and in truth." You must know the truth before you can accomplish great deeds. Pray from a heart that feels its need. Let His spirit have a place, then you can greatly work, greatly serve, and travel a Royal Way with Him as your guide.

Youth.—But I seek not work or service, I seek a Royal Way that leads to happiness and greatness.

Christianity.—"Give and it shall be given unto you * * * * for with what measure ye mete it shall be measured unto you again." Look up, Oh Youth, know that *"Whosoever would be great among you, let Him be the servant of all."* It is the law of life as old as time that he who serves best is greatest. Christ came and with a faith that saw beyond the mountains He dared to live a life of service. There was no philosophical steep too high for his mind to climb, no deed of kindness too small for him to do, no soul too low for him to love. He stands as the supreme challenge to Youth. Christ the young man, the one who understands, the one who loves, the one who leads successfully along the Royal Way. He gave His *all,* the time, the talents, the energy, entrusted to Him as a steward, gave them all in service. Then He left this challenge,—Ye who would be great, must serve, must serve with loving service. (Steps to back center stage, and remains there until Youth goes to the door. Then the four spirits exit.)

Youth.—What strange messages. Which spoke the truth? Which would make me great? Which would lead to the Royal Way? (Knocking) And is that fancy too? (He goes to the door at the right, as the others exit left.) Another visitor. Come in. May I ask your name?

Questioner.—I am the Questioner. Pray sit down again. I travel with every Youth at the beginning of the journey. Sometimes they heed not my knocking. But I stay near, hoping that sometime I shall make myself heard. Some call me Conscience.

Youth.—I thought that there was something familiar about you. No wonder. Well, help me if you can. I have had some strange visitors tonight, they tell strangely different stories.

Questioner.—They do indeed. I have heard them oft before. "To everyone there openeth a way, and ways and a way." You know that, do you not?

Youth.—Yes, I know about the low soul and the high. Tonight it seems that the treasures of the world have been before me. How am I to choose? How am I to know which way is best? These last two both offered greatness and happiness, but by different roads.

Questioner.—It takes a truly high soul to climb the Royal Way. Only those who have great desires and courage should attempt it. Tell me, what is thy desire? What is it that ye seek?

Youth.—Greatness, happiness, life,—in other words, a Royal Way.

Questioner.—It is the same the world over. Youth is always eager for adventure that will bring those things. I am wondering if these plans include others, if the good times will make others happy. Are you remembering that ye are the temple of God? Can you do these things you plan and still have worthy personal standards? Can you spend so lavishly of time and money and keep yourself clean and fit for your tasks? What did Extravagance offer you?

Youth.—Self happiness, a beautiful home, influence in the mart, power in politics and popularity among friends.

Questioner.—Friends?

Youth.—Well then, companions, are they not the same?

Questioner.—Are they?

Youth.—No-o, for I love my friends.

Questioner.—What about the millions who are not your friends, do you love them?

Youth.—Why think of the millions? I am not interested in them. I do not care to find out about the unlovely things of life.

Questioner.—Do you think that you can always escape the unlovely, the tragedies, the pain heartaches?

Youth.—I intend to.

Questioner.—I am glad that I came. This strange night is not finished. I would have it continue longer. Listen. (Music off stage. First verse of "Open My Eyes." The Questioner goes to the door and brings in a Neighbor and the Poor and Needy Person. The latter goes to the Youth and kneels looking up into his face. The neighbor goes to the other side of the stage. The Questioner stands behind the Youth.) Look Youth, open your eyes. See their need!

Youth.—Tell me, who are you?

Poverty.—I am one of the millions of the poor and needy in your land. Oh, Sir, we need you so. In many districts in America there are no church influences. Poverty wanders unrestricted, claiming many for her own. Such conditions as exist cannot be adequately described. Our babies die because of a lack of right food and fresh air. Our children grow up with the great elevated trains, the smoke clouds for a sky, the gutters for streams, and cobblestones for grass. "The story of preventable diseases rivals the war records of slaughter of the past." Poverty and death go stalking hand in hand, because the men higher up are more interested in the saving of material things than in the saving of life.

Youth.—You are talking of the slums, they only claim a few of the children.

Poverty.—They claim more than you think. Shall I tell you of conditions among the negroes in the southland? Shall I tell you of our mountain people without education and only crude cabins for homes? Would you know of the suffering in some of our country villages because Christ is not known there and vice rules with ruthless hand? We need the help of Youth. Today is not theirs, but tomorrow will be. Though we will have gone on, we beg of you for the sake of our children, to make America Christian. Then peace and prosperity shall follow, the Kingdom of God shall come. Do you not see our need? Sir,

"We would see Jesus, by the seaside, teaching,
With all the listening people gathered round;
While birds, and flowers, and sky above are preaching
The blessedness that simple trust has found.

"We would see Jesus in His work of healing
At eventide before the sun is set;
Divine and human, in His deep revealing
Of God and Man in loving service met."

Youth.—You bring a new challenge. I had never seen you before. Yet I almost wish that you had not come. You paint an unlovely picture of conditions here. How am I to know the remedy? And you who came with her, what do you want?

Neighbor.—Youth, I am one of your neighbors. I am hungry, not for food, I have that, but for a little bit of kindness. Just hungry for a word of encouragement. Were you ever hungry? It is a dreadful, gnawing thing. I came to America, believing that here one could get away from the dreadful aftermath of the war. That here one could have freedom and gladness. But we are not free. We work in your factories and your mines, we send our children to your schools. But we are not free from malicious gossip, from taunts about inferior races, from insults to ourselves and our children. We are lonesome for a little bit of kindly interest, for a little bit of love. Can you not give it to us? It is hard to understand. You send out men from America to teach of Christ. Does He not live here? Surely you know him. Tell us which way to take, that we may find him. Sir, we would see Jesus!

Youth.—I wish I might tell you where to find him. I have always heard about him, but I do not know enough to help you. I do not know which way to tell you to go or where he is. (Youth turns away sorrowfully. The Questioner escorts the two to the door. They exit. Then she comes back and takes her place by the boy's chair.)

Youth.—Tell me, Questioner, what is the answer? What can I do?

Questioner.—Know ye not that ye are the temple of God, that his Kingdom cannot come on earth, until it is found in the hearts of his children? Do you not know that you may have Him in your life so that men seeing you will see Him too? Listen. (Softly at first and then more loudly comes the second verse of the song, "Open My Eyes." When the song is over, two voices are heard off stage. They follow one another without any interruption from those on the stage.)

Voice from Far Away Lands.—Youth, I would tell you of the need of far away lands. There comes a cry, "Give us the Light." Surely Christ meant us, when he said "into all the world." You who have money, talent, time and life, what is your answer? If you could see the need of our lands! China, with her millions torn by civil warfare, needing a solution for her problem; India, with her caste system, her illiteracy and her many religions; dark Africa, where sin is darker than night, where sickness and death lurk as wild beasts in the jungles; Armenia with her thousands of orphans and homeless; Europe with her battle-scarred fields and her wrecked homes. Is there a solution? Which way shall we go? We have tried other religions, but we are not educated, we are not happy, our women and children receive no consideration. Will you listen to Indifference and Ignorance, while we need you so? Some of your youth are ready to come to us,

but because many have indulged in petty bickerings, and have hugged their money to their bosoms, we have been refused life. We are dying. Will you help?

Truth.—You were advised to stay ignorant of present conditions. You cannot do that, a voice from the ignorant themselves cries out to you for help. You have seen the need of far away lands, and the need of your neighbor. Do you feel that Christ is a solution for their problems? Does it seem that paganism has failed? There is only one way to change it all. Do you not see the field of opportunity? Do you not see that out of *ignorance* comes *crime, disease* and even *death*? Do you not see that we must work with God for the elevation and education of this old world? Education not just in facts, though "it is as wicked to be wilfully ignorant as to be knowingly bad" but the development of right attitudes and the skill of living. To be well educated you must have a social awakening. Knowledge without Christlike ideals is dangerous. Your loyalties must be counted as of more importance than the facts that you learn. Germany believed that what you would have in your nation you must put into your schools. She proved this true. Childhood is the field of opportunity. Oh, you who have time, power, and influence help train our boys and girls in Christian living. Give them a chance for a more abundant life and they will rise up and call you blessed. "Study," Oh, Youth, "to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of Truth." Then open thy heart that love may go out to thy brethren everywhere. (Off stage, the third verse of "Open My Eyes.")

Questioner.—Youth, you have heard these voices. Into your heart there has come a question. It will always be there. "What is my part?"

Youth.—Yes, that question is there. Stay with me, Questioner, and help me know which way to travel. One has said, "Age for thought, youth for action." I want action, but I also am asking "Why?" There is so much that is tragic.

Questioner.—Yes, there is much tragedy, yet there is beauty, loveliness and truth for those who can truly see. Open thy eyes and behold the truly wondrous things. Be not blinded with the splendors that last but for a day. Do you think that they would satisfy?

Youth.—I do not know, shall I follow Extravagance? She offered so much that I crave, home, pleasure and power.

Questioner.—Can you not hear a voice coming down through the centuries, "Seek ye first the Kingdm of God, and these things shall be added unto you?"

Youth.—Yes, I hear it!

Questioner.—The many gifts may be yours for the taking, but the way you use them will determine your joy and your greatness. Stewardship of self, then one need not worry about time, money, or talent, for they will each one find their proper relationship.

Youth.—I am beginning to see. Time, talent, money for Self, that is one way; or Self, that others may have the happiness these blessings bring, that is the other way. Will you answer for me? Which.

Questioner.—Would that I could, but it is your problem. Even if you make a great decision now the battle is not yet won, for every day you must choose. Sometimes pleasant fields will beckon when the cry of need comes from the town. Sometimes there will be songs and flowers one way and mud and black clouds on the other. But you alone decide

which way. There is a challenge in the busy whirl of co-partnership with Christ. It is not so much which vocation we choose, as how we do our work, and whether we see its relation to the greater good, the building of Christ's Kingdom here on earth.

Youth.—If one choose the Royal Way, it will mean service and sacrifice, will it not?

Questioner.—Yes, it is not an easy way. There are blood drops along the path. Yet I would have you look for a moment at some who find joy in their quest. In a schoolroom there is a teacher serving day after day, because of her love for little children; in a hospital a doctor fights for the life of a patient; in a home a father and mother united by love work together for the gladness of their own; in mart and factory, in office and on farm, men toil unceasingly for their loved ones; in pulpit and parish, a minister gives himself unselfishly and unreservedly for those he serves; in far away Tibet a missionary dies, that Christ may be made known even on the top of the world. These are but a few of those who follow the King along the Royal Way. He left this message for his followers, "Herein is my Father glorified that ye bear much fruit, and so shall ye be my disciples. These things have I spoken unto you, that *my joy may be in you* and your *joy* may be made *full.*" (Exit Questioner.)

Youth.—Joy, joy be made full! What about greatness after all. The night is passing and the morning brings with it light. I am alone, and yet they seem so near, these visitors. What was it they said? Oh, yes, that I should have talent, time and money. These gifts for my inheritance. Mine, or entrusted to me a steward? Which way? One painted for me the blessings of material wealth, but shall I ever forget the others that came this night? Shall I ever forget the need of those, who by their very dependence, cry out to me? Those voices, "Sir, we would see Jesus"! And I, who am I to be entrusted with such blessings? "Whosoever would be great among you,—" Heavenly Master, as men through the ages, have felt the greatness of thy challenge and dared to follow, I, too, would be a faithful steward! Help me to use well my blessings as I journey along the Royal Way, for it is indeed Royal where Christ leads! Help me to live so that men may see Christ living in me, that they may say within their hearts, "We see no man, save Jesus only." (After looking for a moment at the picture of the Christ, he quietly leaves he stage, as the choir sings, "Lord Speak to Me, That I May Speak."

Offertory: The Pastor or Young People's Superintendent may, if desired, make a few statements, explaining the particular needs and the use to which the offering will be put. Write to your own denominational headquarters for information concerning missionary goals and needs.

Prayer Used in Dedication of the Offering.—"Our Heavenly Father, may we be worthy stewards of the worldly goods, the time and the talents entrusted to us. May our gifts of money tonight make possible the carrying of the gospel message to those who need it most, even unto the uttermost parts of the world, that they, too, may see Jesus. Bless our mission fields through us, help us to help them. We would rededicate our lives in service to Thee. Amen." Wihout announcement, while the choir softly sings, "Have Thine Own Way, Lord," the offering is taken by the young people. When the gifts are brought to the front, the pastor closes the service with the benediction:

And now unto Him who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in you both now and forevermore. Amen.

Youth Dares

By Lucy Wetzel McMillin

A Suggested Young People's Night Service

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Program

Organ or piano voluntary.
"My Faith Looks Up To Thee" (verses 1 and 2).
"On Christ the Solid Rock" (verses 1, 2 and 3).
"Love Divine, All Love Excelling" (verses 1 and 2).
Scripture, 1 Corinthians 13:1-13.
Prayer.
Prologue.
Pageant.—"Youth Dares."
"Faith Of Our Fathers." Processional.
Offering.
Benediction.

Suggested Hymns

"Give to the Winds Thy Fears," "Faith Is the Victory," "I Know that My Redeemer Liveth," "Arise, Ye Saints, Arise," "I Have Heard A Joyful Sound," "More Love to Thee, O Christ," "My Jesus, I Love Thee," and "Saviour, Teach Me Day by Day."

Suggestions for the Program

The program suggested may be used just preceding the pageant. The young people of the church should be seated in the front of the church or in the choir so that they may lead in all the songs, especially "Faith of Our Fathers," for which there should be no announcement. A young person should preside.

The fewer announcements the more impressive the program will be. The worship theme is "Faith, Hope, Love." The songs suggested are found in almost all of the hymnals. The extra list is given in case you cannot find them in yours. The entire service should be given in a spirit of worship. Ask your audience not to applaud. "Deepest appreciation is shown by absolute silence."

After the processional the pastor makes the statement concerning the offering. From your denominational headquarters find out how the offering is to be used. Explain this use here. These thoughts may prove suggestive: "When Youth went forth to war we bought bonds that our boys might be supplied with materials that would make victory possible. Youth again ventures forth. It is our privilege to make possible the coming of the reign of Truth. We need thousands of dollars that Truth may be made known in other countries, as well as here at home. Will you not have a share in this New Crusade?"

After a brief prayer, specially designated young people may receive the offering. Use "Faith of Our Fathers" during this. When the gifts are brought to the front, the pastor closes the service with the benediction.

NOTE: Used with the permission of the United Christian Missionary Society.

Instructions and Suggestions

The author wishes to gratefully acknowledge "The Revolt of Youth" by Stanley High as a source book. The quotations from various countries have actually come from the youth of those lands.

The only stage setting necessary is a throne at the center stage back. The throne may be made by placing a large arm chair on a small platform. Then cover it all with sheets.

The following costume suggestions may be of assistance: costumes should be made from a simple straight kimono pattern, with wide, long sleeves. Cambric for dark colored ones, cheese cloth for light colors. Simple robes used with a heavy cord at waist line. Grecian, light weight cloth, such as cheese cloth. Cord from shoulders crosses breast and goes into a high waist line, tying in front and hanging from a simple knot.

Prolocutor: Costume of a herald or a dark blue or dark green robe. This person whether man or woman, should have a vibrant voice and a dignified bearing.

Truth: White Grecian costume, silver crown. She carries the Christian flag within the folds of her gown.

Love: Rose colored Grecian gown, band of gold around her head. May use a girdle of gold also.

Service: Blue Grecian gown, silver head band and girdle.

War: Gray robe, helmet and shield made of cardboard and silver paper, the word "war" on the shield.

Materialism: Golden yellow robe, carries a bag of money.

Youth: May wear civilian clothes and each carry a flag of his own country, or a straight simple robe of dull green or blue, with the colors of his country from shoulder to waist.

Childhood: Simple light colored frock.

Maturity: Robe of either purple or black, uses cane. It will make contrast with the child more noticeable.

Characters

1. Throne.
2. Spirit of War.
3. Materialism.
4. Love.
5. Service.
6. Truth.
7. U. S. Boy.
8. U. S. Girl.
9. Germany.
10. Czecho.
11. England.
12. Japan.
13. Childhood.
14. Maturity.

Diagram I.

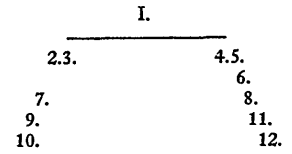
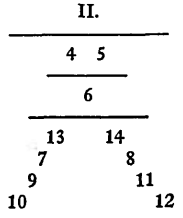


Diagram II. To be used after 2 and 3 have left the stage. Last Scene.



Prologue

From North, South, East and West, they come,
Youth with their banners skyward flung.
Gross darkness has shut out their light,
The cries of millions rend their night,
But Faith still lives and gives them sight,
The Youth who dare to come.

Our world so long has known the sway
Of selfishness, that rules the day,—
But young life ventures forth anew
Inspired with loving service true,
Hope turns dark clouds to deepest blue
For Youth who dare to come.

Grim war will then be backward hurled,
The Prince of Peace will rule the world,
For service for each fellow man
Will then be followed as God's plan;
And Love has blessed since time began
The Youth who dare for Christ.

Faith, Hope, and Love will guide their way,
From darkest night to brightest day,
And as they now go marching by,
With standards lifted to the sky,
God keep their purpose true and high,
The Youth who dare for Christ.

Materialism (*Pointing to the throne that the Spirit of War is about to take*).—It is mine now. War, no longer do you hold sway. Mine! I shall call my friends, Selfishness and Greed, to be my handmaidens.

Spirit of War.—What is that you say? Do you think that after all these years of ruling that I shall let even you have the throne? Ignorance still reigns in many of my provinces; Pestilence still is victorious. Even Death, Famine and Disease have not ceased to do my bidding. Give my throne to Materialism? Never!

Materialism.—But I tell you that War shall cease. Business shall reign in its place. You have not brought what you promised. You promised Happiness,—Freedom! Millions have died. But the old world is not happy, it is not free. When I have established commercialism, when I have put the mighty dollar on the throne, ah, then you shall see!

Spirit of War.—That dollar of yours *is* mighty, but it is not almighty. After all it is not ours to decide. It is only as the Youth of Today choose their leaders, that the rulers of Tomorrow shall be made known. (*Looks off right and sees Truth approaching. As she comes on the stage, War continues in a sarcastic tone.*) Surely this cannot be Truth? And what can you want with us?

Truth.—It is rather a strange meeting, isn't it? Yet I am not afraid to know you. Science has always faced facts, why not I? I have come because there is a conference in session. I, too, would know whom the Youth of the world would have upon the throne. Shall we not summon the Youth of America and have our answer?

Materialism.—Yes, let us call the Youth. Truly it is almost too easy a way. Will they not sell their souls for me? Think you that Youth does not know that money is the great necessity. With it they may eat, drink and make merry.

Spirit of War.—Call the Youth. I know them well. Did they not go forth to do my bidding? Did they not die for my sake?

Truth (*Sorrowfully*).—Yes, a war to end war, they said. Youth died upon the field of battle, but we know not Peace. (*Truth goes to the right and calls.*) Come Youth of Today, we need you. (*Enter boy and girl representing the United States.*) We called that you may decide a great question. You have often sung "As goes America so goes the World", But I say unto you, that as go the Youth of the world, so the countries of the next generation shall be. Tell us of your choice, who shall have the throne supreme?

United States Boy.—We know something of what each of you would bring America, but there are others. What of them?

United States Girl.—Will you not summon your handmaidens, Love and Service. We will call the Youth of other countries. (*Enter Love and Service from right and take their places on either side of Truth. Boy goes to left and German and Czech youths come back with him. Girl goes to right and brings with her England and Japan.* [*See diagram 1 for this stage arrangement.*])

United States Girl.—Truth, please take the throne. We would have Love and Service guarding you.

Materialism.—Yes, take it, Truth. We do not want the spirit of strife attending the conference, neither do we want Dishonesty. Enjoy the throne for a few short moments, for soon it will be mine.

Truth.—No, I do not lead those who are unwilling. Scientists have felt my urge. They have made discoveries that are blessing millions. They sought Truth even as a Holy Grail. These must also decide whom they will follow.

United States Boy.—We have come representing the Youth of the World. When the World War broke out the youth of all lands fought; fought to establish a just peace. Millions of us died. Yet today nations do not love one another. They are not free from fear or from the awful power of War. When the war was over some of us came back, but some "remained to keep a bond of blood between those nations." We have tried to construct a new world out of the wreckage. We do not rule *Today,* but *Tomorrow* is ours. You of other nations who have suffered so much more than we of America, tell us, whom shall we, the Youth of the World, put upon the throne? England, what say you?

England.—Friends, our Prince had this to say at the close of the Olympic games this year, "The youth of the world will form a league of sportsmen, who are really friends, and who know the rules of every game, particularly the game of life." There are no placards or oratorical appeals to announce the coming of a New Crusade. In the decay of old empires the revolt of Youth is the one hopeful sign. That spirit of idealism that made them ready to *die,* now reasserts itself. It is ready to *live.* Even the most terrible conditions cannot crush it. The 25,000 student refugees of Europe have not only been disillusioned, but they have suffered. Epidemics because of malnutrition are rampant. The future is dark. Yet YOUTH DARES!

United States Girl.—Yes, Youth dares! Down through the ages young men have seen visions and have dared to adventure that those visions might become realized. Christ was a *young* man. He dared to give his life that men might know a more abundant life. Youth it was who sought the Holy Grail. Youth in all countries has lived and died that the ideals of Freedom and of Life might be made known. Today, England, what part does Youth have?

England.—Today starvation does not lurk in our streets as in many countries. However, conditions are critical. Even you of America cannot understand how serious is our labor problem. There is a searching of hearts as never before. We know that we need education among the great laboring classes. Because of this the Workers' Educational Association co-operating with the Adult School movement and the Young Men's Christian Association, is establishing classes in even the remote communities. In 1921-1922 there were 320 classes with an enrollment of 7,750. These courses are not vocational but cultural. This means the putting of motive power in all work. It means lifting the morale. It means an *intelligent world-understanding,* hence, BROTHERHOOD. We hold a deep-seated hatred for war. We are ready to unite with the Youth of the World to bring about Peace. (*England extends his hand to Germany. They unite in a strong handclasp and as England finishes his speech and steps back, it brings the German youth to the center of the stage for his speech.*) Germany, to you we extend the hand of friendship. Let us forget the past and build together that we may see the Prince of Peace!

Germany.—To forget old hatreds, to let love rule, this our pledge! Years ago the youth of our land organized into the Wandervoegel, Birds of Passage. They tried to bring about more freedom, more happiness and more love of nature. Now Germany is in a chaotic condition. From the ashes of War, Youth again lifts his head. Youth seeks with firelike passion for something that will refresh the spirit. All over the country organizations are springing up, among the students, professors, and laboring men. They are asking for real joy and friendship. We need money to help those who are starving, but more than money we need confidence and friendship. Our students are sacrificing everything in order that they may be equipped to take their share in the responsibility of leadership in the Germany of Tomorrow. Out of the sorrow and despair of old Germany, Youth speaks, "A shining figure stands for us out of the darkness, eternally young. It is the light of the world, the Saviour whose very name awakens fear in the heart of this rotting world, but whom we greet with youthful eagerness. His name is *Christ!* And the world conquering Christ-spirit challenges us to ascend from the valley of bewilderment to the watchtower of everlasting truth, where we shall be able on the strong wings of the eagle, to overcome all empty traditions which hinder us in sound physical and spiritual development."

Truth.—Ah, Germany, you have set a high ideal for us! May we not fall short of reaching it. Now you who are called the Haven of Youth, tell us of those who have gone to Czecho-Slovakia, for a chance to truly live.

Czecho.—I come to tell you of the youth in southern and western Europe. Many of us are starving. Civil warfare is rife. The morale of our countries has broken down. The value of our currency is depleted. Especially is this true of Poland. Poor sister nation. For centuries she has been divided between Germany, Russia and Austria-Hungary. Different religions, customs, and classes have made Poland the battle ground for these warring factions.

England.—Is there no hope?

Czecho.—Yes, there *is* hope. Thank God for that! First of all the youth of Poland must be educated. Eighty per cent of them are illiterate. The material needs of this country are so great now, that there is little evidence of this youth movement in Poland. Yet among the Ukrainian students there is a determination, in the face of actual starvation, to continue their studies. This courage,—that they may go back to their people ready to serve.

United States Girl.—Is it true that last Easter a conference was held at Turnov of students of thirty-three different nationalities?

Czecho.—Yes, and although they spoke thirty-three languages, they all spoke a new one; —one of *unity* and *co-operation* among the youth of the world. We felt ourselves subjects of a new empire, an Empire of Spiritual Relationships. Now that you know of that conference let me tell you of one of our student colonies. The one at Letna, near Prague, is an outgrowth of self-help. About a thousand students are accommodated there. They are more fortunate than most of our students, they have rooms that are heated during the worst part of the winter. Their food though plain is better than in most camps. The students in many places are suffering from malnutrition, making them ready victims of tuberculosis and other diseases that always follow in the wake of war. Books are rare. There are not enough printing presses and we do not have the money to import them. We work in groups. One of the girls gave up her vacation last year that *twenty-six* of us might share the set that she was fortunate enough to have. That is the spirit of the youth at Letna. Materialism, we have believed you, and believing have placed too much emphasis on loans and credits. Now we know that they are useless unless backed by something greater than money; nothing but a Spiritual Renaissance can save us,—a renaissance led by Youth.

Materialism.—And think you that this idealism of Youth can change the rule of the world? Can you change the established order of things? Can you do this in a day?

Czecho.—No, not in a day or in a year. But remember that the old earth is passing away. We will build well and firmly that the new world shall not know such sadness and dying. Tomorrow belongs to us. For Tomorrow we dare to adventure.

Spirit of War.—You have high notions of what Youth can accomplish. Now you of the Orient, you cannot join these European Youths. For I am still supreme with you.

Japan.—The people of China are in civil war. Yet underneath all the ferment is a striving for something higher, for a morale that will hold even in times of stress. From this chaos shall come Life. "It is the Law of Life that nothing dies, but only changes to a higher form, that Calvary passes and a morning comes." The Youth of China are leading in an Intellectual Renaissance. One of the most interesting innovations is the use of the phonetic script. This will make a certain amount of education possible for millions of people who have had to rely upon the professional story teller for their only knowledge of world problems. Yet it was China that gave the motto that was used at the world's missionary conference; "To agree to differ, but resolve to love."

Germany.—The Youth of Old India join us too. They are taking a stand against the caste system of their own land. Youth dares to adventure in India too.

Japan.—Yes, the youth of the lands of the Orient are on a great adventure. Our civilization is so much older than yours; we cling to customs that came into being before there

was a western civilization. Yet in this new movement we are one with you of the other countries. From my own people, the Youth of Japan, I come with this message, We feel that we must give our country, Jesus Christ. He alone is sufficient for the solutions of our problems. He alone can give new ideals that are challenging and fascinating enough to demand the allegiance of our people!

United States Boy.—I would add a word for the Latin-American states that help make up this great country of ours. The youth of Latin America is crying, "Light, more Light!" They have sent financial aid to our suffering brothers in Europe. Hundreds of them have caught the spirit of service. Their resolutions drawn up at the World Association of Nations at a meeting in Mexico City carried one dominant note,—SERVICE. (*He turns to the other Youths and asks the question.*) Whom shall we choose? Whom do we, the Youth of the World, seek to know and to follow?

All.—Truth! Truth! To you we pledge our Allegiance! (*Love and Service lead Truth to the throne, and then take their places just back of her.*)

Germany (*turning upon War and Materialism*).—Get you gone! You have deceived us, you have heaped misery upon us, get you gone from our sight!

Czecho.—God forbid that we ever call you back! (*Youths kneel. Raise hands toward Truth. Remain in this position while U. S. Girl speaks.*)

United States Girl.—To you, Truth, we come seeking guidance. Speak, that we may obey.

Truth (*rising*).—You have spoken well and with the enthusiasm of Youth. There is yet great darkness and much suffering. Hope springs eternal in the human heart. Though it seems that the very foundations are broken up, far beneath are the everlasting arms. A Divine Voice whispers, "I am with you all the way. I am the solution of all your problems." So that out of chaos shall come justice. Happiness shall be the heritage of those who come after. Arise, let us go together on this new crusade. (*Youths stand, waiting for further instructions.*) There are two others who would join us, Maturity and Childhood. (*Enter these two. They go to the foot of the throne and stand looking up at Truth.*) We are ready to adventure on a new Crusade. Do you not bring us a message?

Childhood.—I am the Day-After-Tomorrow. Guide me and teach me well, that I, too, may know you.

Love.—Yes, guide and care tenderly for the Child. For Truth must be known to all coming generations. "For Christ took a Child and put him in the midst of them, and said, 'Except ye become as little children, ye cannot enter in.'"

Truth.—Your counsel now, Maturity.

Maturity.—I have travelled a long road. I have suffered much. I have known great happiness. I have learned at the school of experience. Carry not on this New Crusade old regrets, class and racial prejudices and religious hatreds. Carry not the old leaves from a dying world, but plant new seeds and soon you will have flowers. Too often we carry a bit of myrrh with us when we might carry a rose leaf.

Service.—Thank you, Age, for Youth needs guidance. We shall take you with us, for you have that understanding of Life that we need and crave. Experience is necessary to the formation of successful plans.

United States Girl.—Now, show us the way. We, like disciples of old, would follow the greatest of all Teachers.

Truth.—Christ said, "I am the Way, the Truth and the Light." He came, He loved, He gave his all that we might have Life and have it more abundantly. In the midst of a chaotic world His church stands,—the body of our Christ. It is the agency through which Youth must work to bring in the Kingdom of Righteousness. Do you know what it means to be a part of His Church? Do you know what you are pledging when you agree to follow truth?

United States Boy.—We know that it will take courage and patience. We know that sometimes our way will be in dark valleys, not always on sunlit plains. We know that the ones who have gone before have left blood drops on the way.

Truth.—Right! It is *not* easy to follow Truth. Not always is she clothed in white, with silver crown. Often facts are ugly things to face.

United States Boy.—There is ridicule and indifference to meet. But we are ready! Ready to face hardship and scorn, ready to suffer much! Lead us we pray thee, on our New Crusade!

Truth.—Youth, to you is the challenge! Christ said, "Ye shall know the Truth and the Truth shall make you free." You say that you seek Freedom. I give you that. But that alone will not bring you happiness. You must know Love and Service, and forget not Childhood and Maturity. Ah, you of America, forget not, that to whom much has been given, much will be required. You of *all* nations, this your task,—To foster Friendship,—To help financially,—To hold aloft the ideals of the Christ. Yours is the victory if ye remain faithful unto death, if ye form a bond of Friendship that encircles the globe. (*Truth quickly unfurls the flag that she has been carrying. Or if the stage permits, let the Christian flag be unfurled just above and behind Truth. With upraised hands, if she is not holding the flag.*) For Friendship and for Christ! Youth, Your Oath of Allegiance!

All.—"I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love."

United States Boy.—Yes, YOUTH DARES TO ADVENTURE FOR CHRIST! (*Without announcement they sing "Faith of Our Fathers," any of the audience joining with them who care to do so. After the first verse the rest of the hymn is used as a processional as the entire group come down from the platform and march to the back of the church. Truth leads, the others follow two and two.*)

Any Youth

By Lucy Wetzel McMillin

A Pageant to be given by Young People to interest the Church in training its Young People for Christian Leadership.

Characters

Boys	Girls
Youth	*Church*
Leadership	*Ignorance*
Service	*Fun*
Indifference	*Worship*
	Knowledge

Scene: The home of any Youth. *Time*: To-day.

Scene I

Youth is seated near a table, reading a folder. Enter Ignorance and Indifference. They go close to Youth, looking over his shoulder at the folder.

Ignorance.—Oh, I say Youth, don't read that stuff. What's the use of that information when you can be just as happy without it.

Youth.—But I am interested in it, Ignorance. It is about a Young People's Conference.

Indifference.—Young People's Conference, indeed. Nothing like that matters. What are we going to do to-night? This old town should furnish some kind of amusement.

Ignorance.—Let's go out and have a royal good time. Nobody will know.

Indifference.—There's no rush about it. It is cozy and comfortable at home. Let's take life easy for awhile.

Enter Leadership

Youth.—Who are you who have come in so silently? Are you a spirit who has come in answer to my thots?

Leadership.—I am Leadership. I thought I heard you call me. I did not know that you had other guests.

Youth.—I have wanted to know you, Leadership. Will you not join us? You see I have been reading about a conference, one for young people. I am interested. Can you tell me about it?

Leadership.—Gladly. That is why I came to see you. I am planning to attend and I want you to go with me.

Indifference.—I don't listen to him. It does not make any difference and you are quite happy here. Why worry about far away conferences?

Leadership.—The conferences held for young people over the United States today are training camps for Christ's service. The one nearest you is at Cotner College, Bethany, Nebr. We are to have the use of the college buildings, the dormitory and the campus. The conference is to be held (insert any date) ..... It is believed that those who attend will not only learn how to lead, but will be inspired by the highest ideals.

Youth.—I have heard many things about Cotner College. There are other interesting items in this folder. I like the picture of the dormitory. It looks big and roomy. (Insert facts of another location if this is not applicable to locality.)

Leadership.—Quite right, Youth, that picture is very real. What else did you find in that folder?

Youth.—A day's program is given. It seems that every moment is accounted for. There are four class periods in the morning, with as many as four class periods running simultaneously, aside from a brief recess. How I should like to go. But is it possible?

Leadership.—Of course. Youth finds anything possible.

Indifference.—Listen, old fellow. Don't you know that folks may laugh at you? What's the use of all this flurry and worry anyway? I should call these conferences a joke.

Enter the Church

Leadership.—Here's another one of our friends. We are delighted to have you join us. Youth, of course you know Church.

Youth.—Indeed I know Church. We have been friends since I was a tiny boy.

Church.—Thank you, Youth. I came to tell you of a young people's conference. Youth, I hope that you are planning to attend.

Youth.—We were talking about it when you came in. These two don't seem to approve. What do you think of the courses?

Church.—The courses are planned to meet the needs of the fourfold life. One course of Bible study emphasized especially the social teachings of Jesus, another the origin and nature of the Bible. There are two courses of missions, foreign and home. The Elementary and and Young People's method courses, the story telling pageantry and vocational guidance are made very practical.

Youth.—Is it all study?

Leadership.—No, the afternoons are taken up with recreational programs and the evenings are given to special features and good times.

Youth.—And the instructors?

Leadership.—The men and women who teach are vitally interested in the lives of the young people. Among the teachers for this year you will find Glen McRae, the conference director, his courses are helpful and practical, and you find him always a true sportsman; one of our national superintendents of young people's work will be with us; President Cobbey is to be with us throughout the conference, we deeply appreciate his co-operation, we are glad to have the president of Cotner on our faculty; Mrs. Winters, the Dean of Women of Cotner College and a national officer of the Camp Fire Girls' Movement will be with us; Lucy Wetzel, the Elemetary Superintendent of the Northern District is also on the faculty; then we are to have Miss Nora Darnell of the Missionary Education Department of the United Christian Missionary Society and one or two others. I am sorry that I cannot give you the rest of the names, but this gives you an idea of the kind of leaders we shall know. (Substitute names of other leaders, if these are not applicable.)

Youth.—I have heard of some of these and have wanted to really know them. But there is the expense. I had almost forgotten that it takes money to go.

Church.—I am glad that you thought of that part. I cannot go, but I can send someone. Youth, will you go as my representative?

Youth.—Gladly would I go. But how can I repay you?

Church.—Go. When you come back we shall find plenty for you to do. The church today has need of TRAINED young people. The church could not make a better investment than to meet the needs of youth.

Indifference.—Do not go. Why listen to the voice of the church? It will take work and study. You can live on easy street if you stay here.

Ignorance.—"When ignorance is bliss, 'tis folly to be wise."

Youth.—Get out, both of you. Church is giving me a real opportunity and Ignorance and Indifference together cannot make me miss such a chance as that. (Exit Indifference and Ignorance.)

Church.—Good! Leadership will you be his companion?

Leadership.—Gladly. Come Youth.

Church.—The blessing of the church goes with you.

(Church stands with hands raised in blessing as Leadership and Youth leave the stage. Then she slowly follows.)

Scene II

(Enter Youth, Leadership, Worship, Service, Fun, Knowledge.)

Youth.—Friend Church, I have brought four friends with me. I had met them before, but I have learned to truly know them during the past week. May I introduce Worship, Fun, Service and Knowledge?

Church.—Welcome to each of you! Now tell me all about your conference.

Youth.—There is so much to tell. Where shall I begin?

Leadership.—First, may I not tell you something, Church? I want you to know that Youth has proved to me that he knows how to lead. You will find Youth a most valuable asset.

Church.—I am sure of it. Now gather round and tell us all. Tho first would it not be well to summon your former friends?

Youth.—Yes. (Goes to door.) Come, old friends. (Enter Ignorance and Indifference.) I scarcely know where to begin. It was all so interesting. I did not know what a wonderful book the Bible is. I am just beginning to discover that it is a whole library.

Knowledge.—Don't forget its social teachings either or how Christ can solve the problems of today.

Youth.—That's the most wonderful part of it. Christ understood all those hundreds of years ago just what we need today, just what our problems are, and how to solve them. I'll not forget that. Then, too, there was a course that told us about the origin of the Bible. Those prophets and writers of old, inspired by God, and with their knowledge of human need and of God's answer—they are wonderful. The way this book has been kept through the ages, that too gripped my imagination. I think the mission work was presented in a real way, Knowledge. I say those men are real heroes, aren't they?

Church.—That is splendid, but did you learn how to apply those teachings?

Youth.—Yes, I did. Some of the methods seem very new and strange, but I would like the chance to work some of them out. They have succeeded in other schools, why not here? We had studied all week about the Elementary and Young People's departments in the Sunday schools and Christian Endeavor ideals were also taught. When Sunday came we conducted those very departments. The instructors were there to help, but we planned and conducted the worship programs and the Christian Endeavor program.

Fun.—Come, Youth, you've talked about Knowledge long enough. Don't forget the good times we had. You remember the auto trip we took and the way we made the woods echo with our songs.

Youth.—Yes, the one about the conference.

"Three cheers for Conference
We'll make each win,
Boost to the finish, never give in."

Fun.—No doubt that was the best. There was another that offered a good deal of merriment. The one we sang when some person was late at the table.

Youth.—I have not forgotten that, for I was late one night myself. Each table had a yell, a song, and a name. During the supper hour it was difficult to find time to eat, for the meals might have been called "howling" successes.

Fun.—Did you like stunt night or the pow-wow best?

Youth.—I was more enthusiastic about the pow-wow. It was very impressive when each tribe brought his contribution and told of its wanderings, as we met there around the big camp fire.

Fun.—You have not said a word about the directed play or the games.

Youth.—O Fun, you think of so many things at once. Of course we did those things, too. Needless to say that you were always on the job. Now about these other friends of mine. Church, I was not with Service very often there but as I thought of the months to follow, I knew we should have great need of her, so I asked her to come too.

Service.—Yes, as Youth knew Knowledge, Worship and Fun, I was sure there would be a place for me in their friendship. I find much to do in this old world of ours. "Wherever doctors and nurses in the face of accident and peril, risk their lives that others may live; wherever judges and lawyers, statesmen and soldiers, contend for things that are fair and right, where teachers sacrifice that teaching may not cease, where mothers give themselves in love, and fathers toil for children's bread, where pastors and missionaries seek the lost and guide the souls of men into living ways; there am I, the spirit of service.

Youth.—O Church, now you see some of the things we have learned. We would have service for our companion no matter what our life's work be called. Now Worship, will you not tell them how we learned to know each other.

Worship.—Yes, we expected to find God there and we were not disappointed. Down through the ages Youth has sought to know God, and in many ways the All Father has sought to reveal himself to his people. At evening time when the red sun had left but a memory and the shadows lengthened out over the campus, we gathered together that a

teacher might lead us in our vesper service. And as night came down, with prayer and song we worshiped the Father. He was real, living, nearer to us than ever before.

Youth.—Yes, he came close to my heart. I knew that I wanted to serve him always no matter by what name my work should be called. Whether I am a doctor, a teacher, a preacher, or a business man, first of all I want to be a Christian. Worship, those prayer groups helped me too. Just before "lights out" we met in small groups to talk about the truly big things, and ask our Father's guidance. There we knew our instructors and our friends better than at any other time. Leadership, you led me into new paths, you gave me new and dear friends, will you continue to lead?

Leadership.—Yes, for down through all time, young men have seen visions and must ever travel toward them.

Youth.—Church, I have returned. How can I pay my debt?

Church.—As never before I have need of Youth. I have a job for you, and you are trained for it. I would have you lead other young people to know your companions, for we have need of them all. With Knowledge, Worship, and Fun I am quite sure that Service will become a well-known friend, and that together we can meet the needs of any people.

Youth.—But what of my former friends?

Leadership.—You must choose, Youth. Ignorance and Knowledge connot be friends, neither can Indifference companion with Worship, Knowledge, Fun and Service.

Youth.—There is only one answer I can make now. Good-bye, old friends. I have chosen. (Exit Ignorance and Indifference) My Church, we bow before you now, my friends and I, Leadership, Worship, Fun, Knowledge, and Service, ready to do they bidding. (Youth and his friends kneel before the Church.)

Church.—Thank you, Youth. After putting aside my enemies, and with such good friends as these, Christ's church can go forward and bring an abundant life to all those who are in need. (Hands Youth a cross, symbol of service.) To you I give the cross, symbol of the sacrifice of the great Head of the Church, the Christ. Carry its message into all the earth. (Have hidden choir sing softly "In the Cross of Christ I Glory" as Youth and his friends, followed by the Church exit slowly.)

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